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Original Essays.

Written for the Better Way.

DISCOURAGING INVESTIGATION. W. F. PECK.

A syndicate or committee for the the liberal and progressive ministers of Boston and New York, among whom are the following well known names: M. L. Savage, Heber Newton, E. E. Hale, Mary A. Incrmore, and others. This committee, in their prospectus, say:

We only propose to concentrate our efforts on the namower fields of Spiritualism, pure and simple. That Modern Spirs ualism has vourcies in all parts of our country and that it has the those who believe its teachings, are indisputa never fears investigation. ble facts. Is the movement founded on fact or delusion. Does the world know? And if it does Written for The Better Way. not know is at not time for a few truth-lorang A FEW PERTINENT THOUGHTS. persons approaching the subject in a serious frame of mind to investigate it, guided by purely scientific methods

Is it not in the best interest of humanits that on the work

and sincerity of purpose which animates ganism beyond question. them, and if the best facilities are furthan beneficial to our cause.

I observe, however, that some mediums, and some rather thoughtless Spiritualists are disposed to deride and ridibelittle its results. Such people, in my opinion, are not true friends of Spiritualism. Their motives may be all right, but their judgment is defective. Fraudulent mediums may be expected to object to anything that approaches crucial investigation, but the true medium and vite all such efforts, and more especially when made in the apparent spirit actuating the above-named ministers.

The ridiculous and abortive attempts of the Sevbert Commission to settle this question has disgusted many Spiritualists with all such efforts, and justly so. But it should be borne in mind that this is a very different thing from the perfunctory work of men who are paid to do a thing when they have no personal all opposed to it. The public utterances of the leaders in this later movement prove them to be open to conviction, and

while preaching to, and salaried by, a congregation of wealthy people, is a profound humanitarian, a lover of the poor, the cornenter of Nazareth.

experience in spiritual circles, is con- mated and seed-bearing mold? vinced of the existence of occult powers some of the wretched frauds that disgrace the cause.

All these people are of the highest And though itis the fashion to express and to our cause to convert such people ard make them our allies.

Let us then, encourage them in their efforts to lears the truth. Let us ignore the apparent self-sufficiency-it is more supparent then real-and offer our aid and assistance in their search. A kindly and helpful-spirit on our part will render them more amenable so our suggessystematic and scientific investigation of gions as to the proper mode of applying Spiritualism has been formed among tests, observing conditions, and recsoning upon results.

There is altogether too much disposition in our ranks to discourage in estigation. Chis is not only true of mediexample set by a New York Society a examination of the advanced intellects of Sunday or two ago, as reported in the this and future generations. And thus Herald, will not only not be followed by far it has been to the destruction of others, but will be fromzed down at all myths and dogmas, and the enthronepower to influence the thought and action of times. Spiritualism is strue, and druth

HON. SIDNEY DEAN.

Intellectual culture and the process of sefining the machinery of the brain this matter about the settled if possible once for all? If it be delusion, the contagion has through which the mind works is the spread far enough, and done damage enough foe of myths, superstitions and unnastready. If there be truth, the world would be tural dogmas. He who to-day assurts benefited by the knowledge. With this feel- that there have been no change of brain peal, asking you to join with them in carrying structure and texture, is no careful stuof the Psychic Investigation Asso, dent of the development of the race.

Thatche brain is the organism:through There are some expressions in the which the mind performs its functions the whole, it is a movement which work in edence and unobserved by others; should give joy to the heart of every true its methods of contact with the material Spiritualist. The high character and universe through the eyes, care, nostrils standing of the parties interested is a and complex vocal organs, and consider sufficient guarantee of the earnestness cuticle, fix its locality in the human or-

That the brain itself, like the intellect object, the result cannot be otherwise primal and eternal law of evolution, is the claim of scientists, and a part of the accepted philosophy of tellect, not sunk in ignorance, has passed universe of spasmodic administration called, even in our day, special interpositions of a supreme governing intelligence, who suspends nature's laws upon the requests of a certain class of his subjects, in authoritative and fixed theological systems, honey-combal with mysthe sincere and wise Spiritualist will in- teries, and is now using its reason, its intelligence, its present comprehension of the orderly processes of nature and the great laws which underlie those processes, and is fast becoming emancipated and free from a moral, mental and religious slavery which, during the early, the middle and even the later ages has held in check mental, moral and religious culture and advancement.

When the leaves of the book of geology began to be turned by scientific interest in it, and whose prejudices were hands and its pages read by scientific minds, the claim, so long made and asserted with creedal emphasis, that the first chapter of the book Genesis conprejudiced for rather than against Spir- tained the true statement of the creation

THE WAY PUBLISHING CO., PROPRIETORS, to the literature of Spiritualism that has act of the infinite intelligence. The rephenomena in all ages. Mr. Newton, development upon all the leaves of the ship as God, the Eternal First Cause. generations to read, study and compre- or tittle of our religious character, about us those powerful, magnetic and and a brave defender of their rights, in tific minds of fater generations than the our position in the sphere of our future as those who are most near and dear. If that respect, at least, a true follower of old patriarchs, would find even upon the spiritual life. If the creedal judgments there is a spirit existence and a spirit PROFESSOR SWING ON IMMOR-Mr. Savage is a brave and progressive of the drift periods of formation and ad- then every Protestant creedist who it is possible for all. The same road mind, one of the leaders of thought in justment, and also readily find the varied

> possessed by mediums, but like many never to rise again, and the eternal lake phurous city of darkness, for not subother houest investigators, has been so of barning, for non-belief in the myth, mitting to the dictates of the Roman And I fully believe that they are with us assumption of matter, there seems nothun ortumate as to star d face to face with fell also from its throne over the con- church as uttered through the pope, constantly, and are so closely allied to ing to throw us over across the dividing terrorizing the human soul.

And so also, the claims of special revecharacter, both in morals and intellect. Istion in and through human language, are being placed by the side of Genesis ourselves as indifferent to such consid- and geology; and the laws of philology erations, yet it would be a credit to us with its science, are coming to the front to-day, to the explosion of other myths, also pass, with its dogmatic creed, notably that of Rabel and accounting for the varied languages of earth by the de- called, will also feel the touch of a hand scent of the supreme intelligence, in person, upon the plains of Babylon, and knowledge will supplant its present the ridiculous scene of confusion among the builders of the Tower of Babel. The itwalism will find its modifications also root of the languages of earth lies in a as the coming generations approach deeper strata of the philological law than ment r and still nearer the fountains of the hoarse cry for brick and morter with and human fear was said to have been commenced.

When and wherever the record touches upon a disclosure of law, or material ums, but of others, and I trust the the force, it becomes subject to the critical ment of law.

It is vain for creedists to demand the suppression, or the torture of plain fauts. or the negation of plainly observed law. The church must, nay, it will be forced to step abreast of the advance of modern discoveries in the realms of law and force.

As a higher and more intellectual force than any which had preceded it, moved the mork, Martin Luther, to disclaim edge teaches that the sun and the moon imiliar room or place, soul meets soul, the power of the Rowish obserch to grant and the stars are always shining; are Then they are again reunited in one lovindulgences for crime against humanity ever constant, and hope affirms that the ing embrace and the mourning one goes the immense universe in which this life the guilty from punishment in the world and stars will be seen as soon as the haps of the cause. Here I am reminded of the herenfter; so, in this advanced clouds have floated away. above which are open to criticism, such is universally admitted. Its position, as age, the claims of Luther and John Calas the naive implication that the pro- the crown of the entire sonsitive organ- vin to correctly and authoritatively inposed investigation is to settle the quest issue of the body, its sectionics under its terpret the will and the acts of the All eternal and constant as the light of Spiritualism and really thought she did tion, "if possible, once for all." Yet, on closed, buny dome where the mind can Father are not only questioned, but repudiated by their own successors. Who lion that is darkened. Our senses gather in her eye and her lip quivered to-day believes in a personal "election that failed to pierce the clouds and find and reprobation from eternity," irrespective of character personally builded ses that fail to see and recognize the by choice? Not one. Each individual makes his own "election" of character. and suffers in his own personality the nished them for the prosecution of their which controls it, is under the great "reprobation" which his crimes against

Luther and with "bell, hook and caudle," Spiritualists. The average modern in- doomed him to an endless torment. It stow the sympathy and aid we so sorely would have burned his body if it could need, cule the proposed investigation, and to the race period of faith in myths in a have accomplished the feat with safety to itself. But it is yet to be made clear to the intellect of this age that under a universe of law any organization of earth has the power to touch, modify or change the status of a spirit after it has discourage or dishearten them, they passed the mortal boundary. The "bell, book and candle" business belonged to the earth of the "middle ages," not to the earth of to-day, nor to the spirit fields of the life beyond.

> We are all under law, and the moral law as applied to character and character building must abide in and with the being, both here and hereafter; but no pope, intellect and heart now taking place.

If we as Spiritualists are infidel to pope, Roman church, Protestant creedism, which has the musty sanctity of age about it, we are still religious to ourselves. In that respect we stand upon an equality of earth, both as to method and time, with our would be judges. They claim

The article published by Rev. Heber fell flat and dishonored among all edu- to be religious. We admit the claim and are saved alone by the grace and mercy know this, but listen to our own con-Newton a year or two ago, was, considerated, scientific minds. In vain the dog- commend them wherever and whenever of God, in answer to your prayers. A sciousness, develop our inner self, live ering the source from which it eminated, matists set up the claim of direct inspira- religious virtue discloses itself among good theory. But I would ask if God in harmony with the loved ones ourone of the most important contributions tion of the contents of the chapter of an them. We also are religious, though himself does not require agents to carry selves, and the world and we will not appeared in years. It stirred the heart ply was pertinent and convincing. Is ing that every word of the Book was in- intering spirits? And who are angels but us continually. The poet realized this, of the true Spiritualists like a trumpet the supreme intelligence a truthful be- spired. We are the more charitable than men who have grown wise and therefore he knew it was no delusion when he blast, and helped him to realize more ing? If so, how could be inspire such a they, and thus come nearer the standard more perfect than we who would be wrote clearly the wonderful kinship of all re- myth with such teachings, at the same laid down by our brother of Nazareth, most likely to be with us, to love us, CINCINNATI - - FEBRUARY 21, 1891 ligions, and the natural unity of spirit time write fact and law and evolutionary Gallilee and Calvary whom they wor- watch over us and care for us?

> book of nature for higher intellectual But their anathemas cannot alter a jot cies, turn us away from danger, throw hend? Did he not know that the scien neither can they condition, in the least, hypnotic influences with such potency scarred face of the earth, the evidences of earth are binding upon spirit realms world, if it is possible for one to return condemns us for studying and acknowl- that is open to one is free to all, and seems essential that one make the asthe modern Athens. He has had much formations from primary rocks to ani- eging all the laws of the universe-ma- those that love us most are with us al- sumption of spirit a starting point, and The old teachings and the beliefs fell, suffer an eternal roasting in the sul- when they can benefit us, they are with its servant, or decoration; but if, with science, with its sceptre of fear so long cardinal, bishop, priest or council. And us that hardly an act occurs, or a thought ocean, and we must remain on the shore thodoxy, than the honest thinker and actor whom they pronounce heterodox?

Rome, as a religious organization, will the law. Orthodox Protestantism will in fullnesss of time. Liberalism, soof power, and a higher and broader formulas of religious philosophy. Spirquarrel with the fact or the law of the fact.

Written for The Detter Way.

COMFORT TO MOURNERS. DR. H. H. BRIGHAM.

Bereaved mourners, I come to you with what I believe to be words of truth. May they make your affliction easier to bear, and your burden lighter. May they strengthen your hope, thus giving you happiness and peace.

When the sun disappears below the western horizon, ignorance says he has ceased to shine. When the moon and stars are obscured by thick clouds, fear and doubt declares that they failed to return to illumine the darkened world with their light. But wisdom and knowlsun will return to-morrow, and the moon

And so it is with our loved ones whom we mourn as dead. Their love is as the twinkling stars. It is only our sendear ones whose watchful care and tender love and sympathy is still all our

Could we but brush the mists away and open our clearer vision, we should The Romish church anothematized behold them with extended arms and open hands, ready to embrace us and be

> But with our dull spiritual senses and closed inner vision, we are sadly unconscious of their presence, although they try by a thousand methods to lead us toward the right. Even failure does not never turn disgusted from us, but remain with us through our successes and failures, down to the very last moment of earth's toilsome journey.

Who has not felt that sudden and unaccountable impulse to take a certain course, that perhaps has changed all the plans for a day, a year or even a whole life? Who has not realized in after time priest, or church will be the delegated that obedience to that sudden impulse power from God to apply and enforce it. saved them from sorrow if not utter That special claim has also fallen from ruin? Living as we do in a world conplace and power in the emancipation of troled by law, blind to the past, the future and the vital issues of the hour, how could we safely pursue our dangerous journey through life if we were not guided, protected and constantly surrounded by love, by intelligent, watchful ed and happy. and tender, loving guardians?

Who would help us in great emergen terial, mental and moral-will himself ways and ever. When we need them, then the whole material world becomes us to aid us, whether we know it or not. Huxley and Darwin, we begin with the how much safer are they, with their or- is generated, that is not associated and of dust, and hence death; for move to shared by them.

pass, when it is ripe for its decay, under spirit companion?" And I would an There is no immortal rose, however full monious union of both.

hear from them in no other way.

Now, I believe, that no one sits down tigath knowledge and power. And no loved one sits by their side and they are is no manifest reason for supposing a which a tower equalling human ambition intelligent Spiritualist of to-day will impressed by them and may coat with soul made in such a divine image to be them if they only seek to understand the only an ephemeral creature, going quick-

"And she sits and gazes at me With those deep and tender eyes, Like the stars as still and saint-like Looking downward from the skies: Uttered not, yet comprehended, Is her spirit's voiceless prayer Soft rebukes, in blessings ended

Breathing from her lips of air. Reader, did you ever observe how where they were accustomed to meet the loved one, who has vanished from sight? Why is this? Because there in that faaway comforted, yet all unconscious perof an incident that occurred once when I was speaking to a lady upon this subject. She was a strong opponent of not believe in spirit return. I saw a tear

my own experience." twenty-two years, received an injury 'No:' from which he died in a few days far 'No.' 'Did you ever feel a soul?' 'Yes, away from home, they brought his body thank God, said the preacher. 'Well,' home and placed it in an unoccupied said the cavilling doctor, 'there are four shop. It was very hot weather and the out of the five senses against me that body was considerably decomposed and there is a soul.' So the matter might they told me it would not be well or safe for me to see him. But unknown to anyone I stole in and threw myself upon his heart, turned the tables upon the cavilbody and prayed that I might die then ling doctor, and being informed that he and there.

cannot bear it, you must be reconciled. are, you see, also four senses against one It is all right as hard as it is and all for to prove that there is no such thing as the best. This body is not me. It is only pain; and yet, sir, you know that there is my old clothes. Dry your eyes and go such a thing as pain, and I know that into the house and I will go with you. I there is a soul." will comfort you. I will always stay by your side."

My tears censed to flow. A calminess came upon me. I went into the house and was quiet. I did not visit his body again, but after it was removed that shop became the dearest and most sacred spot about the effect of what we do or any; to to me on earth. I went there daily, it be always shouting to hear the echoes of became my closet of prayer, and 1 al. our own voices. Longfellow, ways came away comforted, strengthen-

But the religionist will tell you, you stantly. We need go to no medium to self reliance.

out his plans? Are not angels his min- fail to realize their loved presence with

there are more guests at table, than the host Invited, the illumined halls

Are thronged with quiet inoffensive ghosts
As silent as the pictures on the walls The spirit world around this world of sense Floats like an atmosphere, and everywhere Wafts through these earthly vapors dense A vital breath of mere ethereal air.

TALITY

To believe well in a future beyond, it and fro as material does from wild rose Then one may ask the question: "Is to full leaved rose, from ape to man, it this my thought or action, or that of my always brings us at least only the dust. swer: It may be yourself or it may be leaved it may become. Death is its desthe spirit, but oftener, almost always, it tiny. To get over this tomb of roses is the result of the combined and har- and of man it is essential that a spirit be assumed; a God, an essence differing Spiritualists and all people feel they from the vital action of the heart or of must go to a medium in order to hear the roots of the wild flowers. In this from their loved ones, and that they can study of man, after we assume that he possesses a spirit, the text enters with its single thought that God is not a God for thought and reflection, but that some of dead souls, but of living ones. Thereway. And the first step towards this un- ly to nothingness, thus making God the derstanding of the way is to recognize father of the dead rather than of the livthat the thought that comes is from an ing. All the reasons for creating such a intelligent, loving being outside our- being as man remain for continuing his selves. As soon as this recognition is existence. If, when the Creator had perfect, we can exclaim with Longfellow: formed such a universe as lies around us. here, of which our system is as a grainof sand upon an infinite shore, He finally concluded to make man a race to inhabit one or more stars of the universe, a race in the divine image, a human life of a few years would seem wholly unworthy of such a boundless material realm; for we cannot master its truths nor taste eagerly the bereaved one seeks the spot happiness in any threescore years' career. Your children have shown their divine nature, have spoken a few words, have rejoiced in a few springtimes, and have gone hence, leaving you heartbroken. A brief career is thus not in harmony with begins, and of which m ably the highest order of beings.

A Nut for Materialists to Crack.

The Christian Life tells this anecdote: 'A devout minister was once asked by a skeptic if he followed preaching to save souls; and on replying that he did the and she said: "I know that is true in caviller rejoined, Did you ever see a soul?' 'No.' 'Did you ever hear a soul?' When my only child, a young man of 'No.' 'Did you ever taste a soul' 'Did you ever smell a soul?" have dropped; but the preacher, as subtle in understanding as he was pious in was a doctor of medicine, asked, 'Did you In my great agony I wanted to tear my ever see a pain? 'No,' was the reply. very life out and never leave my child 'Did you ever hear a pain?' 'No.' 'Did again. Then I heard him speak to me, you ever taste a pain? 'No,' 'Did you whether I heard with the ears or heart, I ever smell a pain?' 'No.' 'Did you ever know not, and he said: "Mother, don't feel a pain?" 'Yes,' said the doctor. feel so badly, don't cry so, it hurts me, I 'Well, then,' rejoined the preacher, 'there

> It is a very indiscreet and troublesome ambition which cares so much about fame; about what the world says about us; to be always looking in the faces of others for approval; to be always auxious

Opposition is what we want and must have to be good for anything. Hard-Yes, our loved ones are with us con- ship is the native soil of manhood and

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TWENTY-FIVE YEARS.

An Inspirational Address Given by A. B. rench at the Anniversary of the Children' Progressive Lyceum, Cleveland, O., Sunday Evening, January 18, 1801

Reported for The Better Way Mr. Chairman, Officers and Members of

the Lyceum: I have no language adequate to express the pleasure it gives me to meet you upon this happy occasion. It is always a pleasure to meet, and mingle with friends, and this joy is greatly enhanced under the auspicious circumstances which have brought us together. You may well congratulate yourselves

to-night upon an uninterrupted existence of a quarter of a century. Going backward on the swift wings of memory, this time seems short. But if we measure it by the changes which have been wrought, how much has been crowded in the five and twenty years now gone. When you organized, the great and busy city of Cleveland had less than 75,000 souls. The nation had just emerged from a cruel war, whose red hand cut' a great swath in the bone and sinew of its population. Indeed, its population was less than 40,000,000, while to night it touches nearly 60,000,000. During this period great cities have grown, new states have been added to the Federal Union, and all the interests of the Union largely aug-

During these closing years of the 19th century have occurred some of the greatest improvements in human history. Our telephones and audiphones, improved railway and ocean services, and great manufactories are all the product of the last few years. Moreover, what wonderful revolution and evolution in thought and the achievements of the intellect have occurred in this period.

Science has pushed forward with un daunted and courageous steps. The face of the world re-explained. Man has been hunting amid frozen icebergs of the north, in the fetid breath of the south, and walked by the torch of his genius into the dim and darkness of ancient caves, where human eye has not looked or feet trod, for centuries.

The scientist has been watching with eager eye the revolutions of the tireless and sleepless stars, gazing with new zeal in the pale, dead face of the moon, and studying the phenomena occurring upon the burning crater of the sun. Nor has his work been less in the invisible world around us. With his microscopes, and in the laboratory of the chemist, he has pushed out farther into the unseen and eternal

Each step has increased his reverence and humility, until he may well bow in reverent awe before the Infinite Spirit of the universe. We have been writing history and biography during these years. The history of great achievements, and the biographies of men and women who have shed luster on their day and generation, and then gone home to the secret of the universe.

Death, too, has gathered his harvest. His keen-edged scythe is always suspended over poverty's wretched hut, the palaces of the rich, and the halls of a nation. He has borne to earth everywhere precious dust over which weeping love has dropped tender tears.

broader and freer religious atmosphere silence their eloquent lips.

Nor has the change been less marked ters, and make better and brighter their work.

Of the early leaders and officers many have walked down through the thick

But let us congratulate ourselves tonight upon the glorious fact that the progressive Lyceum is paving the way to a broader and higher education for our children. It was, no doubt, inaugurated too soon for rapid growth and great spiritual and intellectual unfoldment of mankind.

Our old systems of education are becoming obsolete; they have already outlived their usefulness. They are and have been simply stuffing machines, where we fill young men and women with text books and the opinions of others, then put the seal of a college ful schemers, each of whom is suggestupon them, and send them out mere bookworms, wholly devoid of the power of independent thinking, and their lives mere shadows and failures.

The educational systems of to-morrow will seek to outroll the individuality and genius of the child, rather than dress it in an educational straight jacket and cripple its thoughts.

Every human being born into this world is a fresh and original design. Nature is no mimic. No two are alike. and the object of all education should be to unfold this individuality. God never made but one Shakespeare, one Bacon, and one Lincoln, and he never will,

Moreover, the great men of all nations

blazing a path for others.

rather than fill it with dry husks of ob-

The Lyceum has no creed. It needs manhood, proclaim from the pulpit and others in a state of hypnosis and subjurostrum their highest and noblest gation. Even the juvenile speculator thoughts. I have sat in Chicago, touch- who nags you on the street to buy the ed to sublimest enthusiasm by the elo- last edition from the press, has learned and asked myself, whence the wonderful first lesson as a hypnotizer, and although plain. They are independent religious term he has acquired the method that thoughts.

the belief of the child. Why should it? necessarily have to be thrown into a Belief is the result of soil, climate, education and environment.

Had you and I been born in India, unward the temple of Mecca in prayer. Relief does not make men and women

no formula of belief for the pliant mind of the child. Nor does it seek to cripple it by forcing it to wear the fetters of a creed. But it does seek to help it to independent thinking, and to impress it with those moral duties, which alone mission to talk to the child so much of a future heaven as to impress them with the necessity of building heaven here. The seeds of all future heavens are sown in earthly soil, watered with the dews love sheds over the altars of homes. To impress the child with noble living. To encourage its sweet affections, to entwine their loving tendrils around its earthly mates. To help it to brush with love's tenderness the wrinkled brow of age. To inspire it with the thought that the highest service of God is born in loving deeds, to man, is indeed a noble

I congratulate and thank all the officers and members for what they have done. and bid you God-speed in the work before you. __

Written for The Better Way.

HYPNOTISM.

C. H. MURRAY.-No 4. Have you ever considered how much the conduct of people was due to sugamong your members. The children his face and repeating again and again a angel's garment. who formed your first groups have few simple monosylables she finally ob- Some people have somehow acquired grown to men and women, battling in tains from him the first lisping words of the notion that it weakens the mind of a the active cares of life. No doubt, the language. Then she suggests that he person to hypnotize him. There is not kindly words they here received, and the use his legs and stand erect and not go a particle of foundation for such a belief. impetus given to their thoughts, has on all fours like the brutes. Later it is On the contrary, the mind under this helped to give emphasis to their charac- suggested to the child that he take his force can be stimulated and strengthened parations to become a great man. You Colville, Mrs. Colby Luther, Mrs. Richmay say that all this is simply teaching. mond, or Helen Stuart Richings, if he folds of the night of death, and out into We will not quarrel about terms, but do sees any evidence of mind weakness in the glorious sunlight beyond. You who you call it teaching when you go to the survive have changed. Time's ever busy store and the positive minded merchant longer and more continuously before he must be more attentive and studious. and dest fingers has frosted your heads, succeeds, in a way you are not prepared to and covered deeper the furrows in your ward off, in getting you to buy twice as you really need? Here comes the politician with his loud reiterations suggesting that your duty and interest lie in voting for his party; otherwise the country will be wrecked and posterity will mourn. The preacher mounts the rosprosperity; but not too soon for the trum and suggests that you come to salvation through his ministrations and by his particular church, which he will suggest is a little surer and more gilt edged than other denominations. The doctor suggests by flaming advertisements or shrewd insinuations that your health and success depend upon taking his physic. On all sides you are surrounded by arting something whereby he may get the money in your pocket into his own, or by which he can get charge of you in some way to serve his own interests. Shakespeare acknowledges the potency of suggestion in numerous places in his works. Thus King John says to Hübert in relation to Prince Arthur's death: "How oft the sight of means to do ill deeds

Makes ill deeds done! Hadst thou not been by A fellow by the hand of nature marked, Quoted and algred to do a deed of shame This murder had not come into my mind,"

Suggestion is always more powerful as a person is in a subjective state; a condition of acquiescence and unquestioning faith is the soil it grows in. The ship may go safely to the goal they covet mind is then in a receptive mood ready - providing they are naturally qualified angelic state. - Mrs. Glading.

and ages have been those who, breaking to be played upon by any authoritative for mediumship-there will be less risk Written for The Better Way the conventional fetters of early train- or positive will. Thus we find people ing, have pushed out like bold pioneers, subjected to"undue influences" that carry them out of their orbits, as a larger The Lyceum anticipates this, and planet will draw the smaller out of its seeks to help the mind to independence, path. All through life this effort at domination attacks the individual from every side. If he understands the philosophy of psychic force he will recognone. The world has already outgrown nize in these assaults but different phases them. The men who impress our age of hypnotism. In the conflict of life it is by which any ailment can be transferred defined duties belonging thereto. Our go to waste. most are those who have trampled relig- a most interesting study to observe the ious creeds under their feet, and stand- means employed by different persons ing in the royal dignity of their own and the "passes" they resort to, to put of the scope of these articles I shall not quent words of Dr. Thomas. And I have the efficacy of looking you square in the looked upon the thousands who listen to eye and speaking in a most positive and the cultured sermons of Prof. Swing, mandatory tone. He is enforcing his mutual sympathetics or the transfer will look at the hypothesis usually presented tidious are disgusted, and the polite and the power of these men? The answer is he knows nothing of the meaning of the is meant such persons as, while in a state us that mortal existence is a favor from goes on. teachers, who have outgrown their underlies its most successful application. Other during the hypnosis. It is ob- will all our privileges in this life, and and enslave the earth till, in the reaction creeds, and dare to give their highest. In the affairs of life there are phases and served that all persons are not mutually that by the breath of his desire we may which has set in, another state of exig. degrees of hypnotism, and every one who Nor does the Lyceum seek to mould is converted to this or that, does not dead trance.

It is in the profound hypnotic sleep where suggestion rises to the supreme. der the shadow of the mighty Hymalays, Like the herald Mercury the hypnotized and received our education there, with subject stands with winged feet ready to no other influence to impress us, we carry out any mission committed to him. should to night believe in the sorrowing No consideration of reason or judgment Son of Sudhodema, who, fleeing from his will interfere to stay the swift flight of father's court and became a hermit in his mind in executing any purpose he is the mountain solitude, and blend our bidden to undertake. He exists for the voices with two hundred millions who time above the objective realm of nature, cry, "I take refuge in Buddha!" Had we and while he is untrammeled by the disuniverse. Tell him to search the shores perfect. It is what we are and what we of time to discover a fact, he will begin fullest confidence. His compliance is ness; he will complain at no obstacle nor the condition of genius. All phenomenal characters are but subjects of hypnotism, their organization being controled by the better intelligences that sway them. They have their thoughts and themes fire of inspiration while they express them. Helen Hunt Jackson said, "I did by me." Harriet Beecher Stowe has mad misleading, left wholly without its influ- while he wrote at night. He could not sighing breath of death hushed into grade of idiocy. The mother at an early his consciousness assured him were

books and submit to the discipline of by its proper exercise. I should like to school life, study hard, and make pre- ask any one who is acquainted with J. W. these persons? Mrs. Richmond has been the public perhaps than any other speaker. She has been hypnotized thousands

the mind whether under hypnotism or studying; that some power within him out of it, always invigorates it. Some people have been heard to foolishly remark, "Oh, I never would stand it to be hypnotized! It is dangerous; I would not trust any body to hypnotize this course that her progress was very me." And yet these same people will sit slow and unpromising. She was hypnoin a seance night after night and beg some spirit with whom they are not achem. How can you tell how dangerous a proceeding this may be? It often results that dark and ill-disposed spirits from the lower sphere accept your entreaty to control, and ere you are aware the baleful influences of hades compass you about and you have to fight a battle with unseen enemies that almost ceived, that it was not necessary to furif not wholly overwhelms the courage and sickens the heart. A proper application of hypnotism in the beginning by some one you were acquainted with would have avoided this disastrous ex- applied as a moral and intellectual agent. perience and warded off evil. When it is understood that hypnotism is the gate by which those who seek medium-

of harm or misdirection, and tests for spirit control will begin with hypnotic

The assertion that the person who superintends a hypnotic subject, leaves upon the latter any deleterious influence that may prevail in his own physical orany foundation. There is but one method from one person to another by the influwhich are fully as much to be dreaded.

I wish to cite a case or two where bad Let us look still further. habits have been overcome in children

by the aid of hypnotism. Emil P., now eleven years old, had acquired the habit of continually holding with supremacy and power illimitable been born in Arabia, lived and worshiped tractions of physical life, his mind the second and third fingers of his left Our reasoning faculties demand a hearthere, we would alight from our animals neither feels fatigue nor the burden of hand in his mouth up to the middle of ing, and if we are wise, each will weigh justice, neither can the sun cease to and turn our face five times a day to- passing time. In this superior state he the second finger. Ever since then and this subject for him or herself. It is a is undaunted by the immensity of the especially evenings, he was in the habit stubborn fact that in every soul there is robbed of his right to the soil. Mediof sucking his fingers and he could not the conception of divinity, shaped and umship follows the same law; it acq go to sleep without holding them in his moulded according to the capabilities of always has, always must, in connecting do. Hence this Lyceum can prescribe the task without hesitation and with the mouth. He also did it in the daytime, that soul to fathom and comprehend the with what is. So long as we have a God when he was not obliged to use both accompanied with the greatest cheerful- hands at once. In order to overcome this very bad habit, everything had been the exact conception of the God whom long shall we have representatives of halt at any difficulty. Under such a tried-entreaties, threats, castigations spell a child has the endurance of a gi- and other forcible means-but without nature. Bearing this in mind we shall ant and the confidence of maturity. Is avail. Constant disorders of digestion be the better able to see why the world humanity, and so far as they can control make life worth living. It is not its there any thing to fear in this flight of were caused by this ugly habit of putting faith? Nothing whatever. It is simply his often dirty fingers in his mouth. His ception of the supreme intelligence. giving supremacy to spiritual force. It is nails were bitten off and his fingers were covered with thick swellings, when a hypnotizer was consulted. He hypnotized the boy in a few minutes by letting we look at the same object and call it by him stare at a brilliant object and by suggesting sleep. By verbal suggestion not see alike and to each it seems true suggested to them, and glow under the he then ordered him to go to sleep of his which the vision presents. So, looking sunlight. Mediumship, as before said, own accord in the evenings without put at this all-important subject, we differ ting his fingers into his mouth. This naturally and wisely, for our differences not write Romona, though it was written suggestion was repeated firmly three makes us students and investigators, times, while the boy was in hypnosis for and by the opposing view of others we the same acknowledgement in regard to five minutes. Awakened he declared are led to bring our own thoughts to the "Uncle Tom's Cabin." It should be and that he certainly had heard B. speak, but surface, clearly defined as may be by the derstood that these sensitives are the that he had been completely dazed light which we have grasped. But to reinstruments to carry out a great purpose. and without will and that he could not turn to the points from which we have How often is it the case that those who remember what B. said. On that even- digressed. have a mission are suppressed and ing to the parents great astonishment crushed by the ignorance and folly of the boy went to sleep without putting To lead an honest, true life requires freedom more than a billion of its wealth those who tramp down the finest flow- his fingers into his mouth. During the daily effort, and will cause us self abneers of the mind. How many sensitive day he sometimes had the temptation, gation and a fight to exclude selfishness mediums are made to fear the very gifts but resisted. To his grandmother he from our hearts. To be upright will re- call God. that would bless them. It has been a said: "It is strange that every moment I quire earnest thoughtfulness, high ingreat loss to the world that people have have a desire to put my fingers into my spirations and our souls must rise on the earth's tyrannies, and mediumship, the been so afraid of ghosts and spiritual in- mouth, but I feel that I cannot do it." wings of prayer for heavenly assistance. gestion? Its influence begins in the fluences. Edgar A. Poe growing up He was then hypnotized for the second To be spiritually minded we must be it is said this God spoke, has been used When you organized, great minds, like cradle and ends only at the grave. Al- under the bias of a false education beg-Beecher and Chapin, were pleading for a broader and freer religious atmosphere though much of it is mischievous and ged his mother-in-law to sit in his room than before—and the same suggestion realms beyond. We must be neek and appropriate the same suggestion realms beyond. We must be neek and appropriate the same suggestion realms beyond. was twice repeated in a loud voice. They have done their work, and the sighing breath of death hushed into grade of idiocy. The mother at an early his consciousness assured him were utes, he knew nothing of what had period suggests to her infant that he use present. It is a cowardly superstition passed. Subsequently he did not once his tongue, and looking earnestly into that makes us startle at the rustle of an yield to his temptation; his sleep became quiet and sounder than before; his joyed good health. Thus a confirmed habit of many years' standing, which had resisted all other treatment, was over-

come by the first hypnotic suggestion. Another case was that of a boy who was exceedingly dull and stupid at at intervals of several weeks and during the sleep he was told several times that When awakened he remembered nothing of what had transpired, but the effects her oratory as completely as ever. If good progress, and in a year's time was hypnotism has a weakening influence it abreast of the brightest of the brightest ought to begin to show on these speak. boys in the school. When questioned as Written for The Better Way. ers by this time. The proper exercise of to the change he said he could not help

made him keep at work. A somewat similar case was that of young girl whose parents desired her to learn music. She was so disinclined to tized and charged to increase her practice and open her mind to musical instudent and acquired as much in a few breathe it. weeks as she had previously done in as many months. It was not until she beworked out under the impulse of hypnotic suggestion, and her pride was sufficiently aroused by the praise she restimulate her to action.

These examples but faintly indicate the extent to which hypnotism might be

When we realize that all that is, is

WHAT IS LIFE? A. C. STICKLE

A momentous question truly, and one so fraught with meaning that it would take volumes to elucidate the problem, if the benefit of kings, gods and the that problem can be solved by mortals. satellites, or has been left to go to waste My endeavor shall be to point out some even so has mediumship been monone ganization at the time, is wholly without of the main issues pertaining to life, and lized to enrich the centers of aprilla I hope to be able to show clearly some power, and the people have been left to mortal existence is indeed a vexed quesence of hypnotism, and as that lies out tion in many of its bearings; and we do menced. The monopoly of mediumship well to consider often and seriously in has been broken. It is in the hands treat it in detail; simply saying that unthe concentrated rays of all the light we the people. There has not been time fader its conditions both of the persons, can reach, the subject of life. Why are the liberated forces to become educated the one that has the malady, and the one we here, and what relation does it bear to the work, but old conditions are being to whom it is transferred, must be in a to that of the coming, into which we disturbed. We can hear the hiss of the state of hypnosis at the time the transfer shall enter when we shall have passed serpent, and the snarl of the tiger is made. Furthermore, they must be the change called death? First, let us the hyena. The timid shrink; the la not take place. By mutual sympathetics by thinkers upon this subject. They tell picking their paths, but still the work ! of hypnosis, and drawn towards each God-that it is in his power to revoke at attracted when hypnotized. Some re- at any moment be called to give up our pel each other, while being attracted by stewardship and enter upon the life im- nounced as an invention of the priest. others. Hypnosis affords the surest mortal; that if we are just and honorable hood. How could it be otherwise than a means of warding off physical ailments in our dealing, right-minded and sound curse, or at least, a questionable bless and protecting the medium against in our motives, we shall receive a bright ing so long as it was used for private either those originating in earth life, or recompense; but if on the other hand, we purposes at the expense of the general those that yet adhere to the conditions are base, grovelling, sensuous and given good. of unprogressed spirits; the latter of to lies, either in word or act, our reward will be as certain, but not so desirable.

If we believe in a supreme intelligence, an all-wise creator, we naturally ascribe While yet a babe in arms, the boy to him the attributes which would, in our reverent judgment, best clothe him storehouses of the rich. subject before us.

we worship in the temple of our inner said God or gods who will consider their en masses cannot accept our true con-

We are created with differing minds, subject to varied conditions, favorable or unfavorable to growth and development; different names, simply because we can-

The main issues of life - what are they?

lowly, casting out pride and her attend-

To wear noble manhood and beautiful womanhood we must seek to know all things good and holy; we must make our ves in accordance with the promptings stomach was cured and he has since en- of the still small voice within, and by raising a high standard, seek to rise above the low conditions of earth.

Our duties are plain and imperative. The great teacher, our elder brother, gave us many valuable precepts and rules. In following his teachings, rightly interpreted, we cannot fail to perform the different duties pertaining to this school. His mind appeared so sluggish life. Let us seek truth earnestly. May that it was a seeming impossibility to we have the holy desire to follow wisteach him anything. He was hypnotized dom, and may our thirst for knowledge lead our feet right speedily in the pathway which leads to revealed truth. Then shall we know that it is not our duty to live for our own good alone, but that we owe humanity all that love and charity may bid us lay at their feet. It is our duty to investigate for truth, and as we much as you intended to and more than and thousands of times and has the pow- of the suggestion were immediate. He find it, prize it for ourselves, and show er to hold an audience by the charm of became earnestly diligent, and made it unto others. If we walk in this way, day by day shall we receive in part solu-tion of the enigma, "What is Life?"

> MEDIUMSHIP - WHAT IT IN-VOLVES.

> > LOIS WAISBROOKER (Continued.)

The people do not know that the superabundance of decaying vegetation steaming under the sun's fierce heat, so fills the atmosphere with poisonous va- fossilized body to atoms, yes, even to pors that but for the absorbant power of powder, as Moses is said to have ground huge serpents, poisonous insects and quainted to control them and develop struction. She became a persevering ravenous tigers, human beings could not

> They do not stop to think that the laboring power of the people intelligentcame encouraged by her attainments ly applied would so change the face of the country as to remove the producing the opposition can inflict, that ignorant cause of all this, that when there was no longer need for the poison to be extracted front the air to make it safe to enter ther resort to hypnosis as a means to man's lungs, then serpent and poisonous insects would disappear, that when the jungle was destroyed the tiger would have no hiding place.

> laboring power of the whole people would destroy the unsightly, the terrible, powerful through wealth, so dread to right, and all that was, is productive of and the death-dealing in material life, so good, we will begin to understand the would the intelligent utilization of the mediumship, of the spiritual power of

the whole people, destroy the unsight the tyrannical, the terrible, the aban which so abound in the realm colled n ligious.

The earth has been monopolized for

But a new order of things has com

Mediumship has been us d to cure ence is denied, and mediumship de-

So long as the structure of society tends to exalt the few at the expense of the many, so long will our telegraph and our railroad lines be used to the same end, and so long will the warmth of the sun quicken earth's products to fill the

Railroads and telegraphs caunot refus to be used because their use tends to in. shine because the poor man has been or gods whose rights are considered It is impossible for another to accept paramount to the rights of humanity, to rights as paramount to the rights of mediumship, there will be no communications which dispute their claims.

The Materialist, taking note of all this, declares that death ends all, that there is no continued life, consequently no communication from that to this. We know better, know that the priest no more invented mediumship than he invented involves every human interest, and because not thus used, has proved disastrous to the general good.

But mediumship is not alone in this, The earth upon which we stand and the warmth of the heavens above us have been turned into instruments of torture by the hand of power. Men have been made slaves to win the favor of the gods, and even in this land of comparative has been wrenched from the hand of toil to build temples to one whom Christians

The personal God idea is the root of mediumship of the past through which announce a new star until he has discovered it? Can the telegraph give the result of a political campaign before election day? No more can mediumship be used for the universal good until the controling power is taken from the hands of those who minister to a personal God.

It has been supposed that new truths come from above. Do fruits and flowers descend from above? Certainly not. That which is above descends and warms into life that which is beneath, but the germ of that which comes forth exists in the tree, the plant, or the earth. The descending warmth calls forth only that

which is already there.

The tree of Humanity is rooted in matter. All that can ever come forth from it, or through it, inheres in in its central life. When, through the inter-action of uncreated forces, the law of evolution brought to the surface the idea that man had rights which God was bound to respect, that an all-powerful being could not be justified in creating intelligences subject to eternal misery at the caprice of his will, the first step was taken toward the destined destruction of all ar-

bitrary power.

The dead form, when fossilized, remains long after the life has fled; but the life of the institutions which have grown out of the idea of an all-powerful and uncreate personality, has not yet fled; it has only begun to wane. It is ours to hasten its dissolution, and then the power of the new life will grind its

the calf which Aaron made, Till then mediumship must, in a measure, act through the old channels, must conform to present methods or risk the martyrdom of its instruments; not perhaps, the martyrdom of the prison or the gallows, but the martyrdom of poverty, of ostracism, of all that the bitterness of opposition which honestly believes that speak against existing institutions is

to be an enemy of all good.

True, this does not apply to all forms of mediumship; there is a sufficient demand for test and physical mediumship, if reasonably good, to maure the possessor against want, and such forms of me-As the intelligent utilization of the those principles or social and economic justice which those high in position, or liumship do not call for the declaration of

Yet these phases are doing their work, are preparing the way.

[To be Concluded.]

SLATE WRITING. To the Editor of The Better Way

received through my mediumship, On the morning of January 3rd, Mr. was written thus:

Angels of light, brothers and sisters, in the name of our heavenly Father, the Creator, whatever your color or race might have been while you dwelt on and light for any of us as mortals we would indeed be glad to receive it. could you not send some word of light? which will help him to start on the road of life, nobly and upright, give us all such words as you think we most need. Yours in the work for humanity.
Rosa Bella

My dear sweet sister we will do all we we have tried for sometime to direct him men explain as being done and said by and if you will form a circle at home we our other personality. will have more force to carry out the divine law of control. Sweet loved ones beautiful beyond all mortal imagination. We have only to wish to be with you. and lo! we are there, like the wind we go. you have lived a good life. You know my dear mother, I passed away before I ever knew earthly sin. Therefore my see any of your loved ones in trouble, Grandpa, Grandma Wells, Uncle Henry and all the loved ones are here. Dear Walter be a good boy. Your loving sister,

This to me is one of the most astonishing incidents I remember. The sweet expressions of tender love for Walter, feel each heart-throb of deep emotionfor humanity. May those touching predict. words from the angel sister be the means of an uplifting and awakening to the call for a higher, better life, and one of eternal progression and happiness for Walter.

IDA WELLS.

Mr. Wells on yesterday received from this same daughter a large slate full, which is too long to copy. Each day the angel world are showering us with blessings, giving comfort and cheer to sorrowing hearts. Mr. Wells with tears of joy rolling down his face remarked, "Is it possible, are we worthy of such blessings and encouragement." Although unworthy, yet we are showered with these blessings. That we may enlighten MABEL ABER. the world.

"PHANTASMS."

To the Editor of The Better Way.

speaks of it thus: Post-office, Mr. Rich. The message pur-

ported to be from a son of his, who had friend had, it seems, once or twice spoken to him.

though, naturally inclined to be skep- prolonged I have been so depleted of vouched for as true, even to the minutest tical, confessed that he had indeed, been vitality that nothing but sleep, heavy particular, and so far as we are informed, greatest of evils.

more than ordinarily troubled at the and long, has relieved the desperate not one of the published thousands has Mr. Wells, urges me to write to you of a recent unfortunate estrangement weakness of the spine. for him, as he is so overjoyed with tests between them, which would otherwise have been only temporary. The only tohn Wells, of Appelton City, Mo., asked reasonably offer him, is that it was the me to hold a pair of scaled slates, which activity of his own mind, operating up-Wells, had carefully prepared and scaled of whose existence he knew absolutely with a beautiful note enclosed, which nothing, and contriving to send a deusive message to himself."

In this report, the words "upper self," under self," "sub-conscious self," are frequently used. Now, with all due reearth, we greet you all with love, and if pect to the opinions of these learned you have any word of encouragement | men, I want to ask which is the most reasonable, to think that we carry about with us, from the cradle to the grave, could you not send some word of light another personality that we absolutely 10 Walter, my own brother, something know nothing of, but that is itself conscious of all the acts of our lives, of our friends' lives, and according to the authority of these gentlemen of the world at large, past, present and future, and This is the independent slate message that can under certain conditions, like we received written in white upon one Christ at the well, tell us of that ever we did; or, that our friends do not really My Dear Rosa Bell: Why of course die, but only drop off a few pounds more we have words of cheer, comfort, hope or less of flesh, and becoming invisible and encouragement for each loved one, to our mortal eyes, are still in our midst, and under certain conditions can do can for Walter; you need have no fear; and under certain conditions can do he shall be guided into the right path, the things which those learned gentle-

If it is not the spirits of our departed at home, I am with you ever, striving to friends that manifest to us, but is really guide you in the right path of truth, our "under self," why does this "under love and virtue. This spirit world is self lie to us, by representing itself as a decarnate spirit of some one deceased? If it is really only our "under self," why Oh, it is sweet and holy to be a spirit if does it not say so? All over the civilized world, wherever a circle has been formed, no matter what the nationality, language, life here, is one of sweet happiness, and religious belief of the sitters, or if they the only time 1 am very sad, is when I have no religious belief, they all tell the same story; "We are the spirits of your loved ones whom you call dead. We have seen neither God nor Devil; we are in spirit life; we are with you often, etc." Never has one said: "I am your second personality, your under self."

The Society is doing a world of good although strangers to me, yet I can in its investigation of the various phases of the phenomena which we claim to be which Rosa expressed in the little mes- of spirit origin, and after the scientists sage to the angel world in behalf of her admit that the phenomena in its varbrother. May the angel world ever ous phases is genuine, the world decides guard such a sweet noble pature and the source of these phenomena for itlead her out in the broader fields of work | self-and how it will decide, is easy to S. T. SUDDICK, M. D.

MIND RÉADING.

It is too late in the day to dispute the existence of that wonderful faculty of hibitions of it, both public and private, its actuality an open question.

Writing upon this interesting subject

(Oxon), says of it:

and Myers are more reasonable, than ship. Hudson Tuttle (an American in the humblest votary may pursue his Prof. Podmore. It would be im- mind reader, writing in the Banner of onward way without the fear of scholaspossible for me to take time to write, or Light), tells us that he has found the tic denial or ecclesiastic censure. It is view, but I should like to make a few re- surroundings, i. e., with those who do a determined resistance is met, for there marks on one case, that of Mr. Rich, as not understand its delicate conditions, is nothing quite so difficult to overcome reported on page 554, of the Society's or in the presence of a dominant antago- as the fixed opinions of the unlearned proceedings for December, 1890. Prof. nistic influence, so painful that he looks and self-satisfied. Their treatment of a Oliver Lodge, (page 155, same edition) on it with dread, "When writing, sud- question is almost wholly from a ma-"Another rather remarkable case ar- me dazed and irritable." He says more- youd the reach of their physical senses present, a message interpolated itself to "Once . . having written nearly serious investigation. The superabunof us, and certainly outside of our the result was disastrous. At nine in aside as the vagaries of a visionary. thoughts-the head of the Liverpool the morning I had a congestive chill

" from depleted vitality. died suddenly a few months ago, and experience. In old days when our sit- promulgation of occult truth. It is whom I had never seen; though my tings at the late Dr. Stanhope Speer's known as The Banner of Light. Its "He addressed my friend by name, and that the spinal column was no longer field of their ill-requited labors. Each besought him to convey a message to able to support the body. Sitting in my issue of this paper contains a number of his father, who, he said, was much chair, unconscious, the upper part of communications purporting to have stricken by the blow, and who was suf- the body gradually fell over to the right been given by denizens of the superfering from a recent occasional dizziness side, just as a candle placed too near the mundane world, who lived out their be superceded by something better; perin the head, so that he felt afraid he fire, would become limp and droop. I lives here, as we are living out ours now. should have to retire from business. have risen from a seance, in which cer- They give facts in detail, to establish Other little things were mentioned of; tain manifestations were more than or- their identity, name, place of earthly reand the message was a few days later dinarily pronounced, feeling so weak as sidence, period of earth-life, and date duly conveyed. The facts stated were to be unable to walk alone. Even when and cause of their so called death, Many, admitted to be accurate, and the father, automatic writing has been too much very many of these messages have been thoughts tend to invigorate the mind,

understood and appreciated.

last resort of bigots and ignoramuses. -Journal of Health.

CLAIRVOYANCE EXTRAORDI-NARY.

The Rev. C. N. Barham, of Nottingham, well known amateur of hypnotism and things, says: When I resided at Whitstable, a maid servant of mine possessed this gift in a remarkable degree. At the first word of command she would fall into a deep slumber, which was accomone end of England to the other.

My son was at the City of London School. Just before the vacation I desired to know how he would stand in the class list and promotion order. In order to do this I post-dated the time. The railway journey, the cab ride, and the school were accomplished. The master was mterviewed; he had never seen his interlocutor. Neither does he know of the singular occult influence which environed him. The numbers were given, and given correctly.

One other extraordinary instance may be recorded. My brother-in-law was engaged to a lady in East Yorkshire. He had given her a diamond ring, which she had lost. This troubled them both, 1 the ring had last been seen were given With some trouble the sleeper was piloted through her journey to the north.

never been to the town, did not know the house, and she was unable to find it, "interposition," such as warnings, pre Conjuring up an imaginary resident, I sentiments, etc. Thus it becomes a found, my clairvoyant took hold of the or who have faith (intuitive sense) to submit to any hardship rather than re- ceive the warning when given. the editor of London Light, widely linquish it. With a half-smile she assentknown under the nom-de-plume of M. A. ed, and commenced to describe her varying experiences. She told how she was The gift of thought reading, so nota- raked up, handed upon a pitchfork into a ble in the case of Irving Bishop, and, hay cart, trodden upon by clowns, and grand and beautiful law has ordained it mail. more recently in the case of Johnstone eventually deposited almost at the bottom so that we do not carry the memory of events which may cause us sorrow or is closely akin to that of mediumship a heap of sweet smelling hay in the cor- pain." That which enabled Bishop and John-ner of a disused cowhouse. Truth is stone to do what they did was, probably, stranger than fiction. Acting upon the

for you to give place for a lengthy re- exercise of his mediumship in unpleasent only in the occult region of inquiry that den interruption is like a blow, it leaves terialistic point of view. Any thing berived towards the end of my series of over, that the excessive exercise of is apt to be ignored by them as speculasittings, when this friend of mine was his mediumship is very deleterious. tive or impossible, hence unworthy of blood or warfare, etc." a gentleman, living in Liverpool, known all the night, till the pen had fallen from dant proofs of entities and forces, unbut not at all intimately, to both my fingers in the middle of a sentence, dreamt of in their philosophy, are tossed

There has been put forth in the city of Boston once a week, for more than I am able to corroborate Mr. Tuttle's thirty years, a publication devoted to the were fruitful of such remarkable physi- editors are earnest men of ample scholarcal phenomena, I have been so depleted ship and large experience in the chosen

sudden death of his eldest son, because weight at the base of the brain and the been shown to be false. Is there nothing in this startling fact which should The fate of Irving Bishop, still fresh awaken an honest inquiry into it from in the minds of our readers, affords a the very centres of intelligence? Vet the thought transference explanation I can sad and startling corroboration of the Banner is only one of many others conjoint testimony of these two above of the same class. If it is the named writers and mind readers. It is demonstration of a truth, all men and his eighteen year old daughter Rosa Bell on the sensitive brain of the medium, high time that this subject should be in orders and creeds should know it, and telligibly inquired into and its conditions take it home to their hearts and their daily lives. If, on the other hand, it is Nothing is gained by resisting obvious false, it ought to be so thoroughly exfacts by the cry of fraud. This is the posed as never to repeat its abominations. It is only falsehood, that is to be feared. Truth should never be eluded or obscured, lest it disturb settled views, as it is much too often. For centuries the world was held in durkness by the worst of errors ecclesiastically enjoined and cruelly enforced. By all means, let us clairvoyance, writing to the St. James know all that is capable of being known Cazette, of clairvoyance, among other of this bright and beautiful realm of the

We are glad to be able to state that more recently the frequency of these phenomena have drawn to them the attention of the wisest and ablest minds of panied by a peculiar twitching of the two hemispheres, till it is no longer whole body. When in this state she a thing to be wondered at, to find the could be sent mentally, of course from laboratory of the scientist given to their scrutiny, and the pulpit here and there bold enough to do justice to a new idea and open the way to a glimmering of the new light, but

> "Not to the multitude, oh! not to them, But to the sacred few, the circle small, Which found thy world and was thy all in all. Halls Journal of Health.

OUR QUESTION DEPARTMENT We know from accounts there have been what are termed providential interpositions whereby great calamities have been prevented. Such being the case the question arises: Why do they not oftener occur?

Yours, R. S. MONTGOMERY.

ANSWER.

Whatever opinion we may venture to was written to. Times and places when give on this subject it could be criticized; for all do not see truth alike. If it be me. The girl was sent into the hypnotic true that calamatics have been prevented, sleep, and the time was ante-dated to the we have a fact that makes it possible for day when the ring had last been seen, them to occur again, and facts are stubborn things. But some people would refute the providential part of it however Now a new difficulty arose. I had much others would assert or try to prove it by incidents occuring previous to the instructed her to make the necessary in- thing only possible to those who have quiries. The house and the lady being had personal experience in the matter, lady's hand, watching the ring. Here enough to know that such things can and there the lady went, always accom- take place-i. e., who are conscious of panied by her invisible companion. At the unseen without seeing. Now, as all the human brain, commonly called mind length the ring was dropped in the or- are not thus gifted, we may take for reading. There have been too many ex- chard where the engaged couple had granted that it becomes a matter of senbeen helping to turn over the hay. Un- sing so-called providential inter-posiunder conditions which precluded the fortunately, the hay was being carted, tions and thereby guarding against acpossibility of falsehood or deceit to leave In order to trace the lost ring, I com- cidents; and they do not oftener occur manded the girl to hold it tightly and because all people are not gifted to re-

> O. J. W., says he has read that the spirit carries with it all the knowledge, feelings and memories of earth life, but himself has received a message saying: "The

ANSWER.

The following has been sent to the large psychical faculty stimulated, it principles and the propers is not in the ring was found. This is no romanic, that was fatal in one case, and produced in the ring was found. This is no romanic, that was fatal in one case, and produced in the ring was found. This is no romanic, was fatal in one case, and produced in the ring was found. This is no romanic, as one of the "line with easily fill a volume with far more startling records of what may be referred to the action in an abnormal degree of the Society for Psychical Research. I feel that the Society while hanging on to materialism like dying men to straws, that who can blane them?) are slowly reaching the great goal—Spiritualism. As the ground becomes untenable, step by step, the progress is noticable, even for many be referred to the action of the spirit of the medium, or of the system, the progress is noticable, even for many ask how much of the planness of December. In the review of December, the spirit of the medium, or of the system, the progress is noticable, even for many ask how much of the planness and "Myers are more reasonable, than lyong the progress is noticable, even for spirit, and more of the "james" and "Myers are more reasonable, than lyong the progress is noticable, even for the progress is not noticable, even for the progress is not not an abnormal degree of the progress is not not an abnormal degree of the insulation of the spirit of the medium, or of the spirit of the medium, or of the spirit, and more of the "james" and "Myers are more reasonable, than lyong the progress i This answered fully would make a such with them.

THAT'S RIGHT. To the Editor of The Better Way.

In an item of your issue of January 24th, you say:

"To chide Christianity because it waded through blood is imbecilic. Where would free America be if the Continentals had had any punctitiousness about shedding blood about shooting Britishers. All religion and history is based on

Now to me there seems a great differerence between wading through blood to gain liberty and independence, and taking the same course to establish a religion. The first is a manly course when it becomes necessary to do so; in the other case it is a case of fanaticism. I contend that any religion gained by wading through blood is not worth having and "LIGHT MORE LIGHT." is bogus. I do not read that Buddhism and some other religious were established in that way. What has the religious or spiritual nature to do with the exercise of brute force? Christianity therefore is not a finality and is destined to haps the religion of humanity.

H. L. BARDER.

As pure and fresh country air gives vigor to the system, so do pure and fresh

The fear of future evil is in itself the

By All Odds

The most generally useful medicine is Ayer's PBs. As a remedy for the various diseases of the stommelt, liver, and bowels, these Pills have no equal. Their sugar coating causes them not only to be easy and pleasant to take, but preserves their medi-chal integrity in all climates and for any reasonable length of time. The best family medicine, Ayer's Pills are, also, unsurpassed for the use of travelers, soldlers, suffers, enumers, and ploneers. In some of the most cittled cases, when all other remedies

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prove effective. "In the summer of 1864 I was sent to the Annapolis hospital, suffering with chronic diarrhea. While there, I became so reduced in strength that I could not speak and was compelled to write everything. I wanted to say. I was then having some 25 or 30 stools per day. The doctors ordered a mediclue that I was satisfied would be of no benefit to me. I did not take it, but persuaded my mirse to get me some of Dr. Ayer's Pills. About two a'clock in the after-mon 4 took six of these pills, and by midnight began to feel better. In the morning the doctors came again, and after deciding that my symptoms were more favorable, gave me a different medicine, which I did not use, but took four more of the pills instead. The next day the doctors came to see me, and thought I was doing nicely, (and so did I), I then took one pill a day for a week. At the end of that time, I considered myself cured and that Ayer's Pills had saved my life. was then weak, but had no return of the disease, and gained in strength as fast as could be expected,"—F. C. Luce, Late Lieut, 66th Regt. Mass. Vol. Infantry. "Ayer's Pills are

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- Mrs. M. J. Ferguson, Pullens, Va. "I was a sufferer for years from dyspepsia and fiver troubles, and found no permanent relief until I commenced taking Ayer's Pills. They have effected a com-plete cure." — George W. Mooney, Walla-Walla, W. T.

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OUR MESSIAHS.

had to be carefully worded.

punished accordingly."

wealthy farmer, a good Christian and a He preacheth not on the street corners, quiet conservative man, said in connec- but enjoys his Spiritualism in the quietion with giving away the intention of tude of a happy home circle where loved introducing this bill: "We will be as ones can commune with him undisturbliberal as Pilate was. At any rate I pre- ed; and where there are neither messiahs sume he will come down and give the nor gods, seraphim nor saints, but uncommittee a talk in defense of his claim. pretentious home folks that were: grand-If he can satisfy us that he is Christ, we pa, daughter, mother, baby, etc., and may feel inclined to give him more li- where every member of God's housecense, but we want proof."

tory is repeating itself, and if Mr. ture to regulate him. Schweinfurth, cannot prove that he is a Messiah, why should we doubt the claims of the Jews eighteen hundred and sixty years ago. Did Jesus give any proofs of his Messiahship before the prove that he was a Messiah? Will it disprove Schweinfurth to be one?

Though we are of the opinion that he is not a Messiah-no more than any other reformer, if he be even the lattercause much trouble should it be passed, are of a religious, political or social natfor under it no clergyman can accept a ure. gift without being in danger of having some malicious person charging him be called a misfortune) embraces all three how test it? Can the church give any pen to find themselves.

ligious teacher spiritual proofs of his studied and proven. going to do about it?

Spiritualism is too iconoclastic for that tency, manhood, power, law.

selves off from the Christian side of life to demand recognition as spirits. pull at the radical thought-string, or formers of humanity.

ism in its true sense means to tell the the battle of righteousness. truth from its root up. Thus, if we say Christianity has corrupted this government, we are not telling an untruth. At Two Dollars per year to Subscribers in the United States; Two Dollars and a Half to any Foreign Country? No subscription entered till paid for, but sample copies will be sent to any address on application. In the United States Tue Better Way will be sent is Months for One Dollar.

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NOTICE! For the Chinese or the Turks certainly honest) rob and steal all they can by job-

Well, such is telling the truth without getting mad about it -i. e, such is true radicalism. But to become fanatical about it and make a fool of ones self by button-holing unwilling listeners or challenging uninterested skeptics to investigate or debate or attend our lectures, etc., or attacking them on the highways and byways and charging innocent ones with opposition to our cause, is not radicalism. It is only rant In Illinois a bill is being drawn out to or a form of insanity with which Spiritreach pretended messiahs and put an end ualists - nay, not Spiritualists, but to Schweinfurth's claims as such; but in would be Spiritualists - are often order not to interfere with the clergy, it charged. True Spiritualism makes man calm, peaceful, content with all around Section I provides "that if any person him, and in that state of mind he cares pretends to possess divine attributes and not what others think or do. He feels by reason of such pretentions obtains charitable to all the world. He gives any property of any kind, such person light when asked for it, but throws not shall be guilty of a misdemeanor and pearl before the swine. He aids the seeker after truth to find it, but does not A representative who is known as a force it upon those who are not seeking. hold is his own messiah-an individual-Very kind of the committee; but his- ized god and needs no Illinois legisla-

OUR WORKERS.

Living in the realm of progressive thought is the counterpart of a pioneer border life-one, in constant danger of a tribunal that tried him? Does that dis- mental struggle, and the other of physical struggle for position or foothold on which to demand recognition.

Spiritualism has suffered this for years, as many of its votaries will testify. But all pioneer movements are subject to opyet we believe the bill will meet with op- position. old fogyism, bigotry and position from the side of the church, or superstition, whether these movements

with misdemeanor, and our Catholic of these principles, and thus cannot be neighbors will be in a still worse predic- strictly denominated a religion. Its onament, for the whole principle of Catho- ly religious feature is the Sunday serlicism is made up of taking all they can vice, and is perhaps a salvatory measure get, and aiways under the "pretense of to prevent persecution. Besides that, most great men, without professing "repossessing divine attributes." And if Sunday is the day set aside by the civi- ligion." "I believe in God Almighty," they do not possess them, who is to dis- lized world generally as a day of worship said he, "but I never got any further." prove it? What tribunal can positively and Spiritualists like to conform to the assert that they have or have not, and customs of the land in which they hap- the truth of salvation?

And furthermore, if a law be made of the universe, and through him the is sufficient for salvation. that demands from a self-instituted re- life everlasting (immortality) may be

authority, why may it not be construed Self-knowledge leads to a comprehen- a belief in the Christian doctrine-salvato apply to all alike? Such a law on the sion of God or nature, for man is an tion by the blood of the lamb or faith in statute would be the stepping-stone to epitome of the same. Every man is a Jesus, but great men seldom do. Are an acknowledgement of mediumship, for unit in himself and individualized out of such Christians? only such can demonstrate the authority the human born and bred in him through to speak for the spirit; and if Schwein- gestation, childhood, inherited evils, pasfurth should be able to demonstrate this, sions and virtues or his moral qualifical terment in the Catholic cemetry at what are the investigating committee tions. All tends to good eventually. Wheeling, W. Va., because he had been But because he should prove to be a temptation. Resisting temptation is Eagle, though a member of St. Alphonmedium, we are not claiming him for good in itself. It either neutralizes the sus Catholic church too. The objection the cause of Spiritualism, nor as a Spir- evil tendency of the force or passion that is a ridiculous one and can only serve to itualist. True Spiritualism has no Mes- acts for that effect, or it develops a power make the Catholic element-at least the ing one from Dr. Zell, giving an account siahs, does not want any, and would not of will that keeps the evil in abeyance, superstitious element in it-obnoxious of Dr. P. L. H. Willis' much appreciated have one were he sent down from the And either one is soul force or positivity to all right-minded people, and it is sur-

calism is insisted upon by our constitu- foremost in the battle of life, are fore- is none of our funeral. ents we can be as much so as the best of most in the realm of spirit (heaven), with them-only by it we are cutting our- a previously established basis on which

enced by the combative attitude Chris- in the good cause may therefore console men will find themselves at death of the tian law makers are assuming, time themselves that if they have not a bed of physical. To judge by the various opinmust decide. But we shall, however, be roses to lie on here, they have one in ions but few of the preachers interviewconservative in our radicalism, and not store at all events for the future; and ed are as yet ripe for heaven. To the allow levity or bitterness to usurp the with which hope we say go on, brave the pure all is pure.

THE BETTER WAY. place of truth-telling, nor allow rant to storm, and pray (aspire) without ceasing; take the place of true radicalism-if we for every lane has a termination, and so

OBEY THE LAW.

Joseph Steiner, a Mennonite of Richland, O., refused to serve as a juryman because of his religious conviction-the Mennonite faith forbidding such luxuries-but was given ten days for contempt of court without compunction.

Thoughtless people will undoubtedly ery proscription! Or, that such is intolerance. Quite the contrary. It proves a separation of church and state most emphatically. But whether in favor of one religion over another, is quite another question and is not supposed to exist in this case. We may cite instances where bigotry has been permitted to rule. But when a judge ignores religion entirely in his law affairs and holds strictly to the statute before him we are fairly on the road to freedom or progression out of old ideas where a judge must sacrifice justice for the sake of an individual's religious feelings or convictions.

The era of religious intolerance is nearly dead. It will be remembered by many that a simple denial of a belief in God once excused a man from jury-duty -and does in some States yet-but it has been bridged over by making an honorable affirmation as valid as an oath.

Does this not indicate the flowing of a oig stream between church and statethe separation of religion from law?

Let it thus continue and every form of belief will be satisfied. As citizens all owe a duty to their State or the community in which they live, and whatever a man's belief, he must obey the law of the land, whatever that may be at the

ADMISSION WITH PERMISSION.

The following question with answer we find in The Christian Union of New York, and leave our readers to indulge in a comment of their own if they find it necessary:

What are the grounds upon which enlighten-What are the grounds upon which enlightened Christianity rejects Mocern Spiritualism?
The Methodist minister of this town has created a sensation by declaring that Modern
Spiritualism is in part true, and that the only
way in which Christianity can meet it is to
prove that it is all the work of the devil. He
took for his text, "Brethren, believe not every
spirit, but try the spirits whether they be of
God."
S. F. B.

Spiritualism, or, as we prefer to say, spiritsm, as held by those who profess it as a system of belief, is understood to base itself upon the revelations of alleged spirits in preference to the revelation in the Holy Scriptures. This is the general ground on which an enlightened Christian should dissent from it. Another ground is given by the confession of the better educated spirit sta that a great many professed "mediums" are charlatans and imposters. At the same time, many of the phenomena attributed to the agency of spirits are well establish ed to the testimony. however inexplicable, by our present science. Also, many of the opinions held by spiri ists concerning the unseen world are shared by many persons who are firm in the Christian faith. While the mysterious borderland which surrounds this world is be ing further explored for an explanation of the marvels which are alleged to be the work of spirits, we need oppose only such spiritism as professes it to be a substitute for and an improvement upon the revelation of Jesus Christ See 1 John iv., 2, 3,

CEN. SHERMAN.

William Tecumseh Sherman passed to men do. the immortal shore on the 14th, and like

But as most great men are satisfied sign of spiritual life? Not a whit. It is Outside of this Spiritualism is a sci- with a simple belief in God (intuitively as dumb as the dead bodies that the ence, or a philosophy as some prefer to cognizing intelligence as a universal priests say are awaiting the resurrection. term it. It treats of man as a microcosm cause) we may take for granted that such

> Imbeciles, idiots, criminals and superstitious or ignorant mortals may profess

Edward Werner's body was refused in-Evil, so called, is overcome by resisting a member of the Knights of the Golden skies in the sight of the multitudes. of spirit-determination, character, po- prising that such babyish unliberality is still tolerated in this country. This may -too radical, too independent, too prac- As a ripened soul man enters the be excusable in such benighted regions tical. Not that we advocate the icono- spirit realms and is like a flower in the as Servia, Hungaria and the darker porclasm or radicalism in it. We are rather kingdom of heaven so-called. But to tions of Poland and Russia, but in civilprone to be conservative as long as we ripen, as it were-reach the other shore ized Europe and here it is out of place are proselyting, believing it to be the fully individualized, he has to battle and almost looks like a play of ancient better way of advancing the cause so far against olds in earth life. This combat times enacted to show the world how of explanation from her will follow as numbers are concerned. But if radi. is what develops the spirit, and those foolish people used to be. However, it shortly. The photo was sent us for in-

Our local ministers have been interviewed concerning dancing. Various and need not hope for much from them. The pioneers or workers in a "new opinions have been the result. Some either in the way of favorable comment earth" always have the brunt of the bat- saw no harm in dancing, others saw imor converts. THE BETTER WAY has al. the to bear, but as suffering develops the morality in it; some saw the devil in it, ways been recommended for its conserv- soul, they too have the choice of position others worldlyism in it-everyone acative tone and especially as a paper that in the "new heaven"-partly in being cording to what he had in him or of could be placed in the hands of investi- the first comers and partly on account what his spiritual aura was composedgators without shocking them or fright. of their suffering, while their followers man seeing the world and its inhabiening them off. But whether our read- enjoy the fruits on earth like good or- tants subjectively, and the aura reflects ers in general demand a more strenuous thodox preachers and other tale-end re- them according to its ingredients-i, e., according to the make-up of the apirituwhether we are only temporarily influ- Mediums and other pioneer workers al man, and the condition in which such

Concerning men who break away from party lines and exercise their independhave a counsel in the matter. Radical- have the trials and sufferings of men in ence, the Christian Union says: "It will in the city. Mr. McKee is a gentleman profit no political party to horrow from of refinement and intelligence. the church its disused method of attempting to convert an opponent by calling him names." This may also find application elsewhere -- notably in our ranks occasionally. Since the church itself calls it a disused method, let us not be guilty of employing it anymore, for it might be transferred to us with title deeds clear and without charge of recording.

> In Heyworth, Ill., one faction of the Christian Church entered the meeting house during Sunday night, took out the organ and filling it with straw and coal oil, fired it. Only its charred remains should certainly avail themselves of the and before he began to pray overthe were visible next morning. This happened in accordance with their opposition to having instrumental music in the ser- ing the rostrum -provided he will be He next gave her a glass of beer, and the vices. Queer people some of these way- permitted to do so and not too many urback orthodox Christians are, and then gent calls necessitate his return to the morning in the priest's bedchamber. Ik they call Spiritualists funny. The laugh | lecture field. However, it is hoped that looks like it's beginning to be enjoyed a full house will greet him next Sunday. on the other side all around-isn't it?

Test-hunting detracts from the main ssue of Spiritualism and keeps the investigator on the phenomenal plane. Reliable communications are not a part of the spirits that inhabit this plane and are therefore misleading-if not wilfully so, from lack of foresight, intuition, judgment, etc., as mortals are who prefer the phenomena to the philosophylike attracting like.

when preachers denounce their religion. That is part of the Christian faith; and same thing and the whole seems to be a a free country, isn't it?

Materialism is necessary to neutralize the influences exerted by orthodoxy, superstition and bigotry generally. Thus every form of belief is needed for man's progression; and materialism, being after all but a theory, may be classed among the beliefs needed for man's welfare.

A Wisconsin judge has decided that a lentist cannot legally pull a tooth on Sunday,

A good case of toothache would be likely to change his opinion a little and perhaps cause him to reverse his decis-

PERSONALS.

Photos received: H. S. L. Contributions accepted: J. W. A., H.

T., W. F. P., J. S. L. The Thomas Battery Co., of Cleveland, Ohio, contemplates building a factory at Cardington.

Much comment is afloat concerning the ladies who so generously and nobly aided the cause and their society during the past season by their labors and untiring energy in disposing of tickets for duly towards the cause, better than the

Mr. C. H. Murray's essays on hypnotism undoubtedly have interested many

F. N. Foster, spirit-photographer, recently took a photograph with the arms of a spirit infant encircling the sitter's

Some of our readers don't seem to printed in conjunction with their names attention to this fact and ask them to renewal is desired.

Dr. Eldridge is in Oakland, Cal.

Dr. Jackson and wife have returned to

Some valuable correspondence was Press unavoidably omitted from this issue for want of space-among them an interestministration in Dayton, O.

Mrs. F. B. Cabell of Washington, D. C., had her photograph taken by Dr. Stansbury, and from the folds of her dress was and face of a pet dog she had lost some years previous. Both the dog and other spirit faces were recognized. An article spection, but being the only one in her possession had to be returned. It proves so open in their spiritualistic belief that who, though ninety-six years old plays that animals too are immortal.

vineyard of Spiritualism as a lecturer.

Prof. Wooslev in a lecture given at St. follow.-Exchange. Paul, Minn., pays a glowing tribute to dency of the United States.

our readers will hear shortly.

Mr. A. P. McKee, of Anderson, Ind., of the proceeds, and even bought atid. also took a look into our sanctum while which admitted him to hear hime

Willard J. Hull, we understand, has determined to prepare for the field of cal. And Legion may be true, but public work, and in all probability will warm heart and a generous hand will w, begin the season with Chicago, Grand far to make good the lack of a cold kern Rapids, Indianapolis and Cincinnati, remorseless logic. Chicago Times, Those of our citizens who heard him at Cassadaga last summer speak in glowing Roman Catholic church, Williamsburg terms of him as a lecturer and eloquent N. Y., is on trial for assaulting Ma speaker, and have expressed a desire to Czesnewiez, the wife of a laborer. Ske have Cincinnati people in general hear says she went to mass, and entered the

Dr. F. L. H. Willis lectures for the last time next Sunday for the Union Society, her to cross the road to his house the and those who have not yet heard him opportunity, as he may never returnthe doctor having the intention of vacat. He then kissed her, despite her struggle

Dean will occupy the rostrum at the Union Society Hall. Mr. Dean is a man Denominations, Scientific Experts, Proof sterling worth and inspirational abili- fessional Men, and Disciples of Different ty; full of good thoughts and advanced Schools of Philosophy, Cooperating for ideas that will interest a progressive the Scientific Investigation of Modern audience like Cincinnati's. Lookout for Spiritualism is signed by the Rev. Minor an interesting month, therefore.

E. C. Crofton, of this city, another good brother in the cause, has passed to the immortal shore where he will continue his life's work in behalf of a high-Spiritualists should not complain er aim. He was well known and highly respected by all who knew him.

Dr. A. B. Dobson, the great magnetic furthermore, Spiritualists are doing the healer and clairvoyant physician, of Maquoketa, Iowa, is not only popular case of "pot calling kettle black." Let among Spiritualists, but among church them talk and "him 'em again." This is people who allow themselves to be pre scribed for when sick. Many will take their chances on faith so far as their spiritual natures are concerned, but are beginning to relinquish their faith in the "regulars," so far as their physical natures are concerned, and so call on Dr. Dobson.

NEWS ITEMS.

next pope.

The turning of the first spadeful of earth in work for the World's Fair took place on the 27th ult.

the right of suffrage to women in that State owning taxable property.

fused. She was expelled, and has lost a suit for damages in the supreme court.

residence in Washington, D. C., on the years hence. The boot is well under way. entertainments, arranging suppers for 13th inst. He was born in Philadelphia -N. Y. Herald. the benefit of their society, etc. On the 1813, entered the navy as midshipman whole considered the ladies do their 1829 and became lieutenant in 1841. phia Press, has crossed the Atlant During the late civil war he rose to the Ocean and appears to be establishing! high position he held at his death.

If Senator Hart's bill regulating hypnotism in Ohio becomes a law, hypnotic restaurant, a hotel, or a barber shopin as very timely reading matter. In to- influence, rather than insanity, will be any of the chief cities without feeing day's issue the theme is renewed with set up as a plea of defense, and you will that every attendant in these places in Did he mean into superstition or into one more article on the subject to follow. be able to "even up" by charging hypnotic control upon people you do not like, financial capacity for fees. If you are an and make them suffer for your violation of the statutes.-Cincinnati Enquirer.

The people of Florence, S. C., issue a flat contradiction of the dispatches reknow as yet that the figures on the tag porting the prevalence of fever in their town. They probably never heard of the from the waiters, plenty of unoccupied or addresses are intended to show the ex- ancient Italian city of the Medici where tables in restaurants, and empty chain piration of their subscription to THE the epidemic holds sway. It is now in in barber shops greets the man who has BETTERWAY, and we would thus call their order for the people of Rome, Ga., to established the reputation of being a contradict the statement that a person good "tipper," while averted looks and occasionally look at it to see when their named Crispi is the cause of a cabinet surly treatment are the lot of the one crisis there, and for the people of l'aris, Ky., to brand as an atrocious libel the report that the French Government has determined to prevent extreme nastiness on the stage of their city.-Philadelphia

His infallibility the pope is at present hard up for cash to keep his "divine mission" in working order, and has resolved as far as the snakes are concerned; for l to charge an entrance fee on all persons always hated snakes and look upon their visiting the Vatican museums. The official organ of the Italian government La Reformia, warns the pope not to do so, and says that the government will clearly discernable and outlined the head immediately take charge of the art collection when fees of any kind are charged. their pianos stay unopened because, they

appears to be on the increase in this city, too stiff to play any more. But people particularly among members of the who pass along a Winthrop street house. presbyterian church denomination. Some it is reported, often hear music from a fifty members of the church have been piano fingered by Mrs. Matilda Sewall. the Rev. J. M. Hutchinson, pastor, to- with the skill and energy of a girl.-Ken-Mr. George P. Colby paid us a flying gether with the board of elders, has sum- nebec Journal. visit on his way to his home in Florida, moned these members to appear before He has been East and West on business them and show cause why they believe and returns South to be on hand for the in a doctrine the principles of which are spring tilling. Mr. Colby has a planta- antagonistic to the church. This unextion and an orange grove in the "land of pected announcement has caused a proflowers," and occasionally works in the found sensation in church circles, and interesting developments are likely to

Bob Ingersoll, touched by the destitute Robert G. Ingersoll and predicts a vic- condition of the children of the late WEST & TRAI N. Wholesale Druggists, Toletory for him if nominated for the presi- Speaker Witer of the Montana house of representatives, gave a lecture in Helena Prof. J. S. Loveland has been added to Priday night for their benefit and added our list of contributors and from whom \$2/50 to a fund being raised for them. The eloquent agnostic refused any part

speak. There are few people who with deny "Pope Bob's" eloquence, but the name is legion who deny that he is leg

Pather Yodyzsus, of St. George sacristry to buy a holy candle. Path-Yodyzsus sold her the candle, and sakes he might bless it. She went with him candle he gave her a glass, of whish became unconscious till she awoke neal denies being guilty.

The N. Y. prospectus for the formation Following Dr. Willis, the Hon. Sidney of Psychic Investigation Association he composed chiefly of Ministers of all J. Savage of Unity Church, Boston; the Rev. Edward A. Horton of the Second Congregational Church, Boston; the ker, R. Heber Newton of All Souls' Episcopal Church, New York; the Rev. Edward Everett Hale of Boston, Mary A. Livermore of Melrose, Mass.; B. O. Flower editor of the Arena, and the Rev. T. Emest Allen of the Fourth Unitarian Society

Somebody writes to ask if the demorats are not more soundly patriotic than the republicans. Yes, they are for the time being. The republicans have been in office so long that they have lost all their moral principle, and are going in with might and main for the perquine. There isn't anything they won't de's retain power, and there is nothing the won'ttake if it is within reach. The demo crats have been on the anxious beach Cardinal Gibbons is mentioned for the for a good many years, but in '93 they will go to Washington with the New York burglars, the other day, promise of economy and honesty. Bet stole 800 sets of false teeth from a store. they, too, will fall from grace after awhile, The Atheistic political party in Belgium and be as eager for the pickings and is working for universal suffrage, against stealings as the republicans are now. Then the people will have to eject them with the same old cowhide boot which has done good service in the past. The corruption that we complain of is not inherent in either party alone, but is the A bill has been introduced into the common property of all parties. It is New Hampshire Legislature to extend human nature to grab, and it is also human nature to turn out the grabber when he grabs too much. These peca-A Maine school committee ordered liarities make our elections merry and Bible reading, and a Catholic pupil re- stimulating. It seems necessary to our national health that we should have something to kick, and it will be the Admiral David D. Porter died at his turn of the republicans to be kicked two

The tipping custom, says the Philadel self in this country in its most odiom character. It is impossible to enter ! measuring you with an eye to your old customer you are treated in the light of your past generosity or economy. Your presence is telegraphed from one attendant to another by a kind of Masonic signal. An obsequious greeting whom either habit or necessity compels to economize.

A Query.

To the Editor of The Better Way.

I wish to inquire if the law of your city prohibiting public exhibitions of hypnotism applies to snakes hypnotizing birds? If so I hope it will succeed power as cruel and unjust.

H. H. BRIGHAM, M. D.

It is not impossible to find ladies of not more than fifty years old who let JEFFERSONVILLE, IND. Spiritualism say, they are too old and their fingers are

How is This?

We offer One Hundred Dollars reward for any case of catarrh that cannot be cared by taking Hall & Catarrh Cure.

P. J. CHENEY & Co., Toledo, O. We, the undersigned have known F. J Cheney for the last fifteen years, and believe him perfectly honorable in all business transactions and financially able to carry out any obliga-

WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall a Catarrh Cure is taken internally, act-ng directly upon the blood and mucous sur-laces of the system. Testimonials sent free, hold by all druggists, 75c.

Correspondence.

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Omaha, Neb.

Dr. A. W. S. Rothermel, writes that he has been holding successful seances in various localities and frequently in private families, but has also met with much opposition in places where ignorance and bigotry ruled. In above city he has been doing some good work with his spirit telegraph. Concerning the statement made by Henry Newton in regard to Rev. T. E. Allen and A. W. S. Rothermel, he wishes to say that Mr. Allen was not a D. D. at the time, but was just about ready to enter college at Phila-

Louisville, Ky.

The First Spiritual Church of Louisville has followed the example of the good brothers and sisters in Philadelphia, and has established quent applause indicated. His singing was Sunday afternoon spiritual missions, which are fine his lecture telling, and his mediumship well attended. At the morning services President Reinsohn spoke on the subject. "The body loid to rest, but the spirit born again to everlosting life." The services were well attended and the lecture well received.

Preparations for our forty-third anniversary

of Spiritualism are in progress.

Fraternally yours, George Drexel.

Mantua Station, O.

A special meeting of the National and Religibus Camp Association will be held in King's Opera House, Friday, February with 11 a m. Business of importance demand a full attendance of both officers and members. The confirming of the present efficers under the charter and plotting the beautiful camp site must hear by, be done, and demands prompt attention Mr. Ba

Conference meeting Friday p. m., or on Sat-day the 21st a. m., if desired, with good speak-

Friday evening, the 20th, the Spiritual Camp Association will give a grand ball and oyster your friends. Welcome to all.

Respectfully. FRANK G. WILSON, Sec'y.

Dayton, O.

Franklin Thompson writes that the Spiritualists of Dayton are happy to realize—through their organization—that they may be permit the laws of God. ted to speak in their own defense, and to be heard as a Cincinnati preacher was, who recently made his appearance in that city to denounce and expose ? Spiritualism—the gentleman in question in company with a Presbyterian divine betaking themselves to the Grand Opera House and there with fishing poles and other paraphernalia, showing the people how spiritual manifestations are done by fraud; i. e., as they they would do them-not as they are produced through genuine mediums. The performance, however, was too ridiculous for any but very ig norant people to swallow, and so it did not deter ensible ones from investigating any how. In fact it only enhances the appetites of many who formerly never thought of looking into Spiritnalism, and our cause gains by every agitation of this sort-especially when coming from the church, for church people are more eager to search for the spiritual than materialists are, and thus the church loses every time it attacks Spiritualism.

Minneapolls, Minn.

We are informed that Bro. T. Wilkins has re-moved from Pierre, laid aside his rusty pen of politics and taken up the sphillful work of healing by magnetism and developing mediums in this place. He also delivered a lecture at Odd Fellows Hall last Sunday, in the meetings managed by Dr. and Bessie Aspinwall, two congenial and loving workers in the field. All wish Brother Wilkins much success, for

he deserves it and is a reliable man.

I have felt a strong desire to write to you since I began to notice the effect and workings of different spiritualistic forces: I. myself, not being a Spiritualist, but an honest and laterested inquirer into the truth of what this rie Twing, who had preceded us, left an inmeans to humanity. I have seen many mediums, but only arrived at a place where I saw the real genuine of truth, upon meeting Mrs. C D Pruden, who was, I understand, the first to perfect a permanent spiritualistic organization in this city, and who combines with her powers as a medium the powers of perfectly alling her sphere as a woman.

her are sufficient for her every want and pro-

This is the light that I sought to find. I can never surrender the majesty of my own mind. point gained. But we do not truckle to any Then when it has done it is best to know that the spirit forces begin, is to me the most beau-tiful assurance that mortal can have and the principle of all strength. E. J. W.

New Orleans, La.

Never before in the history of the New Crleans Association of Spiritualists did such an array of mediums grace the platform as on Sunday, February 8th, at their hall, 59 Camp street Dr. George P. Benson, our local medium. opened the meeting with a timely invocation. Mrs. L. A Cook, of Chicago, related how she

became a Spiritualist, and answered two questions by the audience in a satisfactory manner, closing with a poem, "Our Spirit Homes," Mr. H. L. Stanley followed with some wellchosen remarks.

Dr. T. Gates, of California, has teen present for three Sundays, and livened things up and set people to thinking, was the next speaker, but soon gave way for Mr. G. V. Cordingly, of St. Louis, who astonished the audience by giving messages in poetry from the loved ones over there," most of which were recognized

and acknowledged. Dr. Benson spoke for a few minutes, after which Mrs. Cook gave psychometric readings from handkerchiefs, not knowing who they be-

longed to, in a very satisfactory manner. The officers of the association are much encouraged at their efforts to hold up the light of truth in this spiritually dark city. The spirit friends have certainly done their part to make the meetings interesting, not one being held at the new hall but what they have made themselves manifest.

As usual at this time of the year we are again inflicted with the presence of the so-called 'spiritual mediums," but who are never seen at the meetings of the Spiritual Association. where, in all probability, they would be tried

and found wanting. Like everywhere else the gossip and tale bearer has been active at work, but I am glad to state that they are being found out and given the cold shoulder. WM, BRODIE.

Springfield, Mass.-E. Hartford, Ct. On Sunday, Pebruary 8th, Mr. J. Frank Baxter continued and concluded, for the present, his work in Springfield, Mass. A north-east eve before, and streets were filled and every- shall be for our own life and utility. thing loaded. While, of course, many were de-

tained at home, and the management was disappointed in its greater anticipations, yet, despite all, large audiences, comparatively speaking, convened both afternoon and evening.

Mr. Baxter's program will, show the pleasing

nature of his work the best, though only by hearing and witnessing his exercises can one get any adequate idea of his methods and merits.

Afternoon-Song, "There is Sunshine Back the Clouds;" poem, "The Children;" song, "The Little Ones We Love;" lecture, "What Shall Spiritualists Do With Their Children Sundays," song, "The Little Children Sundays?" song, "The Hand that Rocks the World.

Evening-Song, "The Best We Can:" poem, "Every Year:" song, "Golden Years;" lecture, Spiritualism an Humanitarian Religion;" song. "The Psalm of Life;" an exercise in mental mediumship. Mr. Baxter was greatly appreciated, as fre-

hundreds, is anticipated with pleasure

Mr. Baxter on Thursday evening, February At the evening service the speaker had for his subject "Spiritualism is a Bible truth, why not least Hartford, Ct., and he was greeted by an proclaim it? A large audience was deeply im-pressed with the lecture. overflowing house. He has lectured many times in the past in this place, though it had

> Mr. Baxter was entertained on the following evening by private parties interested in his career and work. He will lecture again here in April, as also, probably, in Windsor and Suffield.

Mr. Baxter's next work was announced for Boston, Mass___ SCRIBO.

Springfield, III.

As I have often been an interested reader of Association will give a grand build on the support in the opera house here for the benefit a subject that is very interesting to me. Wishof the camp that promises a success. Come ing your advice I know of no other way, and I we are going to act, and we know it will be a with a contribution for the supper and bring will try and not take too much of your valuable. time. Myself and wife are converts; we have have besides forty-two acres of land belong-been aught to lock upon this thing as only to the association within the corporate limits imagination, something to avoid always, by of the town of Liberal, which is cheap at one the church that it was not of God, but one of the latter days; that Spirsone money on hand, about three hundred itualism was antagonistic to the teachings and

After a careful investigation, I must say I find no evil, but that it teaches the laws of God and truth. Where all alike are true and sincere I find only truth is given. Myself and wife are members in good standing in the Methodist Church, having been trained in that belief from childhood, we can truly say we find nothing in Spirit alism that conflicts with our ideas of God and the future life, nothing to condemu us for holding circles in our home, as we are now doing, my wife acting as medium. We number sixteen in all, true workers and believers; three or four of us are new converts of only a few months standing. We are having good success, receiving tests that cannot be denied, and proving the presence of an unseen power for good. For the benefit of converts our medium's chief control, by name "Truth," has given us a series of talks that have fully explained the principles of true Spiritism, explaining the reasons of the wrong stand the churches have taken in regard to this. Speaking from a biblical standpoint, so plainly, we all have come to the conclusion that Spiritism is good and true, when used for God and ism is good and true, when used for God and of the Union, speaking upon questions most truth, and are ready to say we are now bibliclosely related to the combined interests of the cal Spiritists. We have kept a written report each week, hoping the time will soon come when all will see and know for themselves the all the way from less that one hundred to ten truths of these facts given so freely all over the land by our spirit guides and friends, we sign ourselves, yours sincerely for truth and knowledge, D. N. Lepper and Class.

Pittsburg, Pa.

We have found the Spiritual Church of Pittshurg, in the past, to be a working body of earnest and social people. On our return here for the month of February we found that Mrs. Carcreased interest and a more hopeful body of local workers. Her control Ichabod, and Mrs. Twing also, are favorites with the great majori ty. It is a pleasing privilege to record success achieved by any platform or local officers

and society in a cause of spiritual truth. As a spiritual church the organization here has prospered much better than as merely a society tates, and wrested from them only by shot Her lectures are attracting the attention of organized with legal functions. When will our and shell, bullet and bayonet, and by the thinking minds here. Her whole soul and people learn that to properly legalize their orstrength is in her work, and impresses all who game work is to insure the protection and reapproach her with her perfect belief in what spect they clamor for? There is no loss of selfshe advocates to others, and dares to live in the bood, but a gain in self-esteem. To be respected confidence that the influences that surround it is necessary to respect one's self. As religious it the crowning glory of the nineteenth century workers we are entitled to legal protection given to the churches. We are here so recognized by the public press and ministry. It is a great preconceived ideas of churchianity in order to gain good feeling. We are distinctly a sect or class unto ourselves. We enjoy manifold ideas expressed by individuals in the great body politic. We are more actively evoluting as an organized body, than could possibly be under the influences or efforts that are but spasms, or as is too often, an individual speculation.

The local society here rents a hall, but have entire use of it: hence it is fitted to their purposes, and can be freely occupied whenever there is necessity or desire. But little utility is found in only Sunday occupancy. Week-night meetings and seances will readily meet all expenses, and the Sunday services to be free to the public, is no complex problem that cannot be solved. There is no need to quarrel about organization. It is a simple question to solve. Surely public needs demand the solution. A State or national organization is just as simple as the local. Are we children to quarrel over little things. Surely the cause of humanity is greater than our cy, and we knew as little of its far-reaching desires, or our selfish interests. Agitate and push on the cause of truth for human unfold- England of the results of the victories of Cromment and so unite the world of spirit more well. Though its advent was but a few years closely with the world of matter!

The interest in spirit tests continues to be important of all questions, which is the congreater than for spirit philosophy, or any other | thuntion of individual life after death, retain-

As a test medium Mrs. Kates continues to ties. The wise and thoughtful no longer ques improve. She is attracting much interest here tion this power, for it has withstood the critiby the lucid and accurate descriptions given clam and commendation of all classes of per-by her controls.

A remarkable instant of personation occurred last Sunday, when a spirit son controled her and spoke to the mother. It was an instance of proof palpable.

A member of the society, Mrs. Harriet A sts we should be willing to so marry, so die also be willing to help the cause with our legacles, instead of the many useless squanderings for fear of popular opinion. We hope yet to to see a complement of justice from ourselves anow storm prevailed all day, having set in the to the public, showing that the ebb and flow

G. W. KATES. | liberty. As both State and national adminis-Fraternally,

Liberal, Mo.

This has been a most glorious week to us. We have had the pleasure of a visit from Mr. W. W. Aber and Mrs. Mabel Aber, of Spring Hill, Kas., who came on Monday last and re-Hill, Kas., who came on arounds last and re-turned home again to-day. They are most won-derful mediums. Mr. Aber, as a materializing, and Mrs. Aber, as an independent slate-writing, test and physical medium, are doing a work that no other mediums ever did in this part of the country.

Mr. Aber gave us seven seauces with very gratifying results; full form materializations came to friends, and were recognized beyond

We had one seance in the day time, on the afternoon of January 19th, in honor of the birth of Thomas Paine; and we had the honor and pleasure of hearing encouraging words spirit, as well as the joy of beholding his noble self, as he was when he wrote Common Sense, The Crisis and Age of Reason. It was enhancing and at times marvelous.

Mr. Daxter will fecture again in Springfield
Paine not only appeared and talked with us. an occasion that we will never forget. Thomas Sundays, April 5th and 12th, and the time, by hut Professor Denton, Dr. Cutler, Judge Ed-hundreds, is anticipated with pleasure munds and others came and added honor and

interest to the occasion. Mrs. Mable Aber gave great satisfaction in her independent state writings, in which phase she is splendidly developed. To one party of doubters the states were cleaned, one heen some four years since he was last here, placed on the floor under the feet of the visitand he was remembered with great favor, and torse the other, a double slate, held in the much was anticipated, and it is within bounds. to say that he met, yes, covered every anticipa-tion. It was the general verdict that in what-her sittings the conditions were such that communications from their friends. In all of ever capacity he presented his ability, he never fraud was impossible without detection. But before, here, did so effective a piece of work. without these conditions, any one having the pleasure of meeting Mrs. Aber would know at once that she would not condescend to the

slightest deception. Mr. and Mrs. Aber have done a great work here, which will fruit into grand results. One important work was to bring our spirit friends into a contract with our people to open and start a camp meeting at this place. Our spirit friends exacted a promise from us that we would move in that direction, promising on your paper. I take the liberty of writing you on their part to assist. With that binding promsome money on hand, about three hundred dollars. We want to mortgage the tract of land in Liberal for one thousand dollars to raise funds for the beautification of our campus grounds, which consists of a beautiful grove adjoining the town.

If any reader of this article has the money to loan at six per cent, interest he will be amply secured with a mortgage on the tract referred to above. The investment is safe, and the use of the money most commendable. We want our spiritualistic friends to take an interest with us, and we will build up a work that will re dound to the glory of the cause and incalculable benefit to this world and the next.

G. II. WALSER.

Anderson, Ind.

Spiritualists of Indiana-For thirty-five years my home has been and still is in Indiana. local interests are here, and THE BETTER WAY being welcomed into the homes and read by so many of my friends is my only apology in asking for space in its columns to address my people and all classes of liberalists. Thirty-two years of this time my business has been a public trance speaker, traveling over many States people, the protection and general welfare of the government. My audiences have numbered thousand persons of all classes, kinds and grades of opinion; giving me a superior opportunity in coming in contact with and realizing the needs of the masses. All these years I have questions, my spirit speakers being of that class who knew no fear in the defense of justice to the entire people while in this life, and the intervening years till now have made them no less so. Whether the question for the occasion was political, religious or spiritual. they dare remove the rubbish which the administrative powers of our own country have so ruthlessly thrust upon the principles of liberty contained in our nation's republic, discov ered in nature's relics ages ago, hidden by the powers of kings, priests and poten tecting its untried strength with the heroic bravery of mothers, wives and daughters, making and most sacred to the lovers of liberty. My public work has not been, neither is it now scattering sweet-scented flowers along the path way of human life, nor in the flights of elo quence attempting to present to the gaze and understanding of mortals the beauties contained in the vast spiritual realms, the exist ence of which we have most conclusive proofs but in defending the rights of man, woman and child in this life, trying to impress upon the minds of the multitudes that sacred houses are not the high-domed sanctuaries, but the homes in which dwell the fathers, mothers and their babes, also the time, talent and money used in compelling the people to worship a goo unknown and nowhere heeded, better be an plied in protecting the maternal fountain of life from which souls unending flow, tearing childhood from the embrace of priestly power, and the mother's life from beneath the hard,

cruel heel of despotism. When Oliver Cromwell wow a victory in fighting against the king's troops he named it a "crowning mercy." When Spiritualism came into this age it brought to us a crowning mernecessities in the protection of liberty as did ago, yet it has decided the most wonderful and ing its demands, necessities and responsibili

But there is an unsettled question of great moment now pending before this nation which its citizens must decide; and to stop continued. premeditated destruction this decision must be without delay. The question is which shall be Bruynbroek, passed to spirit life Thursday, supreme in power, church or State? No lover of Pebruary 5th. At the funeral last Sunday a liberty need think long upon this decision, for Methodist clergyman and ourself stood together | since the days of the council of Nice the church in conduct of the obsequies. To us he said, be has cast a shadow over every institution long the service, as the deceased was a memoral fiberty and stained and blackened the fair ber of our church. As a recorded instance of cause of freedom by the blood gathered from our rights in the burial service, it marks propublic massacres and private assasinations of gress. If we are satisfied to live as Spiritual- women and men of wisdom of all ages and all countries. As Spiritualists more than others and be buried. In this consistency we should must feel the action of this power upon human life, which has already abjured this nation's government by anathematizing every form of liberty it possesses, and executed its ana hemas to the extent of removing the children of Catholic parents from the public schools, to be educated not as citizens of a republic, but as anarchists to

trative powers have remained silent regarding the execution upon these improtected children of this mental curse, which is the crowning evil of our age. Hence something must b done and we as a body must feel a determina tion to not in defense against this power by coming to the front without delay; for which purpose four years ago a State Association of of Spiritualists was organized and chartered as a lawful body of the State, empowering the same with the right to hold and exchange property and do all business legithuate for such an association.

We have accomplished much more than was nutlelpated in the direction of the object to be obtained. Our annual conventions have called the people together from all parts of the State, ncreasing our numbers until a greater work is needed than can be done in one annual and quarterly meetings. Hence at one annual con-cention held at Indianapolis in October last a committee was appointed to locate a ground for an annual camp inceting under the control of the State Association of Spiritualists, which location is decided, and thirty scres purchased five miles east of Anderson, near Chesterfield and the Bee Line R. R. A heautiful grove on the south bank of White river, with good water and natural gas, and its nearness to the center. of the State cannot fail to meet the approbation of our people. With camp meeting cx perfences and the energy at our command have the right to say this will not be second to any spiritual comp in the Unitedistates. There are seven ways of reaching Anderson by rail-road, making It one of the most accessible places in the State.

I have attended camp meetings many times in several States, and think there is no way in which a power can be consolidated, or an organization perfected as well as where the multitudes gather. That Spiritualists must meet this enemy to liberty we know. This cannot be doffe without organization. A concert of netion can be better expressed in a State camp neeting than in any other direction. We must have this meeting this season, or much is lost und as there is but one way in which this can be done, our people must rally to the front. We must have sufficient money donated for this year's Improvements, that we can accommo-date the people on the grounds with board, lodgings, the best of mediums of all phases and the finest rostrum talent. This certainly can be done. The Spiritualists of our State have their share of money and are liberal. They also realize that the future prosperity of the United States largely depends upon a greater harmony with a more perfect unfoldment of and a closer proximity to, those spirit forces of, which none but they know how to utilize for practical results. Don't let us be slow in this matter; we have a limited time to make preparations for this proposed meeting.

Spiritualists having money which they do not need for the necessities and comforts of life cannot afford to withhold their assistance in this movement, and I ask each one who reads this to be interested in giving what he can, and obtaining such donations from the friends in their vicinity as can be spared; do it as quickly as possible, that those in the vicinity of this camp meeting ground, which, must o necessity, take charge and see to all improve ments; may know what can be done. Don' pass this by and think you can wait, but send your money to Dr. J. W. Westerfield, Anderson Ind. He is president of the association and will send you a receipt immediately on receiv ing the money. The association appointed me chairman of the fluance committee, but I go to Philadelphia, Pa., for the mouth of March hence will not be accessible. Don't delay; you will regret if you do. As ever your co-worker in the great field of human rights,

MRS. A. H. COLBY LUTHER.

Sense and Feet.

A man's sense is principally located in the head, though his feet, when ornamented with corns, have a sense of feeling quite marked But that is not the sense to which we cal attention. Any man would rather lose his been known as the "radical speaker" upon all feet than his sense, but not so with the C. H. & D. They will give you 52% feet of travel over their line for two cents, where not long ago it was 114 and 3 cents. The keen scent of the trav are not only good on the C. H. & D. and all its branches, but also on some fifteen other con necting roads. You-can purchase these mile age books at any C. H. & D. Ticket Office.

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Office of Dye & Sherman, Attorneys } At Law, 154 Eleventh Street, N. W. j Washington, D. C., Sept. 15, 1890.

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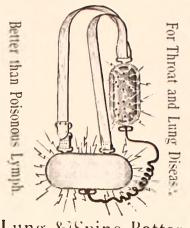
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send me the place and date of their birth, giv-ing sex and 25 cents.

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REMEDY Purely vegetable specific for the cure of Rueumatism, Scrobila, Heart Disease. Kidney Complaints, Blood Disorders and all Malarial, Neuralgic and Rheumatic Pains. The greatest blood purifier yet discovered. \$1.00 per bottle; six bottles for \$5.00.

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Ladies' Department.

Written for The Better Way.

Retallation.

"With what measure ye mete, it shall b The measure we mete has often been shown

To be in dimensions exactly our own; If we are forgiving, and noble and true We meet with these qualities all the work

We are bound to our brothers by magnetic ties And elicit from others what most in us lies. There is an old adage, which once was in vogue "A thiet is soon caught when pursued by

The truth of this maxim we comprehend best By saying the roguish applies his own test

When I was a youngster and lived on the farm It happened one day, when close by the wood. While shouting and singing in quite happy

And suddenly ending my childish refrain. I heard it repeated right over again. I wondered! What wandering child could b there,

So merrily chanting my favorite air? Then tried it again in a different key, That child "raised the pitch," and accorded

Then thinking to puzzle and silence him so By mixing the time and changing the tune.

I gave "Yankee Doodle," "Old Hundred" a turn With doubt in my mind whether he could dis

The gay from the sober, a medley so odd; But ere I had finished, I heard him "Prais

And "Old Yankee Doodle," as if 'twere no sin To mix up these deities with such a din; I then sent a challenge, his patience to try, He answered me promptly "with blood in h

Amazed and confounded, I yelled, "Yon're fool!"'i The voice measured me with my own stinted

Excitement increased, until one would suppose "The woods full of fools," just coming to blows

The concert was ended in no pleasant mood,

I deemed the young stranger "not any to good," And promised, someday, to make him repent Not thinking he'd given as good as I sent. Then started for home, by way of the brook, And chanced in its mirror-like waters to look

When, lo! there before me the young urchin stood. With whom I had sparred it so late in the

1 looked him all over, from top down to toe, Meanwhile we exchanged a grimace or so, I made up my mind he was not very fair, With his big pouting lips and insolent air, And thought he was saucy, and ugly, and mean As any young urchin I ever had seen; And while I was musing, a voice said to me "That boy in the water looks very like thee;"

My eyes were then opened while scanning the In measuring him, I had measured myself.

The lesson I learned from that petty strife Has proved most important in practical life; It shows, first of all, that cause and effect Are trains on the track which are sure to con nect.

And retaliation is true, if not good, As shown in the echo that came from the wood

Written for The Better Way.

A GOOD IDEA-LET US HELP. ALLIE LINDSAY LYNCH.

Eva Warren Collier, of Townsend, Montana, offers a good suggestion in The Woman's Tribune, and invites women to correspond, giving ideas, wishes, etc. She proposes, if enough energetic sisters will join the movement, to found

can be started in safety and with great body; for as soon as the spirit leaves it is the same to-day that it was in the benefit and small expense to women. It begins its destructive work, returning middle ages. This fact is well underbenefit and small expense to women, it begins its destructive work, returning middle ages. This fact is well under-Will not the Spiritualist women who read these columns join her, at least write for her further views? I know her to be a liberal minded, and, of course, progressive, worthy woman. For this I vouch. She states in her Tribune letter that already over three hundred sisters have been heard from. I append an exhave been heard from. I append an ex-

"It seems of little use to advertise in the style of other companies; such stupendous frauds as the Recamier Preparations' can afford flaming advertisements, but sensible women are weary of such things. You can see we have no money to advertise with since this is not a money-making scheme, and there will not be a dollar paid in until we solid root. The temple of clay that the organize and issue policies; then we will spirit of Sir Rogers once inhabited is a have enough to pay partly necessary expenses until the first assessment is made. | blossoms and fruit. All points are yet under discussion. We will need no salaried officers, but the not use these bodies again, if we wished best women in the land will lend us to. Gabriel will have to blow long and their names; we will have no luxurious loud to resurrect that body, and then it offices; no agents, except as each sister will fail to appear. calls the attention of others to our association; we will pay living wages for the actual time employed for our writing, and the only other expenses will be for printing, postage and paper."

I hope many who read this will write to Mrs. Collier, and do not fail to en- Will aid in producing fruit, grain and weeds. close, say six cents, for writing costs, as written for the Better Way. Eva is not wealthy, but has, with her little family, passed through two drouths. I only noticed her letter to-day as I was looking over some recent Tribunes not carefully read for lack of time. I shall sires for the universal good of humanity, bune," friends.

letter, and always say a good word for inspirers from the spheres of love and ening the unenlightened should, our BETTER WAY. A worthy paper can-wisdom. not be too highly lauded.

It is a good thing to laugh, at any rate; laugh.-Dryden.

will

Jon

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Written for The Better Way. CREMATION.

EMILY P. DEMING What shall be done with these bodies of clay When the spirit is freed and away? For to return they certainly must, Ashes to ashes—dust to dust.

I read the article from the pen of N. B. Wolfe, and thought, truth, truth! the forthcoming future. When the final separation comes, death or re-birth, there is no law or power that can reunite the spirit and body, for they are completely severed forever. I do when I visited the cemetery last summer, by a new-made grave. This woman wanted that body, but could not get it hence the grief.

Every one ought to understand before they leave this life that the old body cannot contribute to their future happiness. Furthermore, they have no need of it.

In my opinion this subject belongs to knowing, as we do, the imperishable is separated from the perishable forever. Surely the orthodox, and particularly that portion of the Adventists that believe in the sleeping of the dead until the resurrection morn, will never enlighten the people on this all important subject bountifully for all her children when -Cremation

I know prejudice dies hard, but truth must rise from the debris of erroneous ideas and false teachings. In my opinion, the time is not very far distant when cremation will be universally adopted, for the health of the living must be regarded and protected. As time advances, and generations come and go, will make cremation more neces-

Burying these physical temples contaminates the air; also water that runs beneath the surface of the earth. In driving or digging wells, we know not but the very vein of water struck runs through or near a tomb, and carries destruction to the living. And as a sanitary necessity, cremation in time must take the place of the old-fashioned burial, mouldering slowly in the grave.

It is an established fact that the body is built from the production of the earth, hence they must return to the natural elements from where they came. Why not let them return through the short route-cremation-to their natural eleengine.

the natural elements from whence it of Christianity with its fell purpose to came in a heavy soil than in a light, subjugate free thought, and make it subporous soil. In time nature does its servient to the uses or abuses of the work perfectly.

On my visit to the cemetery I saw a a "Woman's Mutual Life Insurance Co." beautiful monument, engraved on it the Church toward free speech and the free Why not? With a thousand members, words, "At Rest." Instantly I thought, exercise of the people to worship God she opines that such an organization who or what is rest? Not the physical according to the dictates of conscience back from whence it came, until time stood by many of our Spiritualists and active and undergoing changes.

I attended the medical convention Christianity. held at our place last winter. A physician gave a brief history of the opening of Sir Roger's grave. Near by the grave was an old and large apple tree, and a root had penetrated the soil into the grave, began at the head of Sir Rogers, and extended the length of the body, then out each limb until it was a root furnishing nourishment for leaves.

There was positive proof that we could

Prepare these outer garments lovingly and tenderly for their doom, whether it be for the grave or crematory.

So grieve not for these temples of clay, They will fulfill their mission in every way. They will return to nature's storehouse and its

ORGANIZE.

MRS. MARY C. LYMAN. The time has come for men and wo paper is Mrs. Colby's "Woman's Tri- great good can be accomplished, as expressed in the philanthropical lessons wisdom.

Our chosen instruments-chosen for this work-have outgrown the negative and if a straw can tickle a man, it is an condition which compelled them, as in currence that I first look for the author's and if a straw can tickle a man, it is an condition which compened them, as in name. If I fail to find it, the article is instrument of happiness. Beasts can the past, to accept a position for a couple mame. If I fail to find it, the article is more often set aside than read. The weep when they suffer, but they cannot of Sabbaths, leaving at the very time experience of others will tally with my when they could just begin a most use- own in this matter.

ful work for their best unfoldment, and consequently remaining on the same plane of growth year after year, for each time they move they have to establish an equilibrium of force, which perhaps spreads out over a number of pre-arranged engagements in the past and of

I know I pen the desire of many of our co-workers on the rostrum when I demand a chance for them to have the pleasure of home comforts by having not wish to shock sensitives who have not given this subject thought by saying that I think cremation proper, both from a sanitary and spiritual standpoint. The body burned in the heated retort makes the separation more final. Then the spirit would not be by the grave grieving for the body, as was the case when I visited the constant leaf to the constant leaf to the constant leaf to the cause when I visited the constant leaf to the constant leaf placed for better uses of the cause with which every true heart attuned to the higher harmonies surely desires. I am for the condition that will do the greatest amount of good. And how can we work for the interest of a society or societies if our homes are just where it heart at the first source of the condition that will do the greatest amount of good. And how can we work for the interest of a society or societies if our homes are just where it heart at the first source to be our lot to find ourselved. was a Methodist. She was alive, and for the condition that will do the greathappens to be our lot to find ourselves? This shifting scene of faces on the rostrum has doomed the willing, honest laborer in the past, as any one can see the Spiritualists to educate the masses, readily by taking a retrospective view.

Let our speakers know that as they have sown they likewise have a right, when the harvest time comes, to reap with love the divine blessings of spiritual joy, and the material protection of our dear mother nature that provides so bountifully for all her children when recognizing her behests to be obedient to her mandates.

Let us gather up the jeweled fragments standing all around.

The Paychle Research Roclety meets every Sunday northers (and speakers, All invited). The Society of Union Spiritualists meets at G. A. R. Hall, 115 W. Sixth street, every Sunday morning at 1500. Good speakers and music. Marning services, tree; evenings, 15 cents.

The Spiritual Progressive Roclety meets at Engalistic Control of the first and third sunday of every month.

American Health College. Free college. Full instruction. Prof. J. B. Campbell having established his superior Vitapanine system and erected to prepared students. Also prescribes for the slek college now furnishes college instruction free to prepared students. Also prescribes for the slek real the American Health College. Fairmount, Clucinnati, Ohio. Also Sunday free religious meetings for everybody.

Bind them into rich golden sheaves of lov

wherever found, That in life's union our work with angels may he nobly done For in organization will be built a home

everyone:

Let us know the truth, if home we build it spirit land or earth below, Pause we must and catch the light, and take

our plan from the central orb, the sun. Written for The Better Way.

THE PRICE OF LIBERTY.

MRS, MAGGIE STEWART.

The watchman on the tower of free-The watchman on the tower of freedom and liberty seems more on the alert Wednesday evening.

The First Spiritual Ladles' Aid Society hold their meeting at Masonic Temple on Third street, Wednesday evening.

Mrs. H. Coit, Pres. now than ever before. That the dawn of the year 1891 is upon us is an accepted fact. But does the birth of the new year bring to us an assurance that we no longer need the services of the watchman, that our tower of liberty is selfsustaining, and that the watchman may rest his weary vigilence. Truely, vigilence is the price of liberty, and it ever will be so long as time lasts in which to ment, instead of the old stage coach create human dispositions. The birth route—burying in the tomb? To me, the of the babe, 1891, seems not to dispel the comparison is the same as traveling in fears of the coming conflict between the old stage coach or getting into a justice and right, priestcraft and liberty. beautiful palace car, drawn by a massive History repeats itself, and more noticeable when the common rights of the It takes longer for a body to return to people are struggling against the powers church.

The disposition of the Christian and for the justification of the cause of

Many of our noble men, and women, too, have been made a sacrifice to the cause of Christianity, for no other reason that they had the courage to give expression to their honest convictions.

Has that spirit of persecution died out as knowledge and truth advanced? If so, was it the power of the Church which worked the virtuous change in the hearts of the Christian adherents? or was it by virtue of the laws of the land? echo answers, which?

With these few facts, and a limitless array of more such to stimulate us on to a determination to bring before the people of this commonwealth a platform on which we may have our belief, not a creed, but a platform rooted and grounded on facts sustained by substantial evidence, who are not afraid to append their full name and place of residence thereto. There are too many Spiritualists who are too luke warm in the cause, and when interviewed by Christians, give spiritual facts clothed in questionable colors. Others who give glowing accounts of wonderful manifestations of spirit power or spirit intelligence for men of rounded out lives, filled with de. the benefit of the world at large, or at least for the reading public, but invariwrite her for particulars, and may pen to recognize the fixed law of concentra- ably forget to sign their names to their another letter for our department, for I tion, which is the real growth of every articles so glowingly written. These are am deeply interested in anything that individuality in existence. This meteoric not the watchman on the tower. These tends to give women a showing for period must cease, and our cause must are they who, no doubt, unconsciously, equality of rights and benefits. A good become a positive power before our put their shoulder to the wheels of priestcraft. In the writer's opinion, any one who has interest enough in the subject of Spiritualism to write articles on In writing to Eva, please mention this made known to us from our highest that subject for the purpose of enlightguarantee, sign his or her name to Unat article, so glowingly written.

I find many such articles in THE BET-TER WAY, parentless. So often the is oc-

Dwight Hall, 514 Tremont street, opposite Berke ley. Spiritual meetings at 2:30, with developing circle at 11 a. m. dood speakers and medium, Mude by Prof. Feak. Mrs. br. Heath, conductor. Office Hotel Sumonds, 2:3 Shawmut ave. The Echo Spiritualists Meetings will be need in America Hall, 7:3 Washington street, at 10:30, 2:30 and Thursday at 3 p. m. Unexcelled test and speaking mediums. Music. Dr. W. A. Hall. Twilight Hall Spiritual Meetings, 7 and 9 Washington street at 10:30 a. m. and 7:30 p. m. E. Lobb, conductor.

BROOKLYN, N. Y.

BALTIMORK, MD.

Religio Philosophical Association meets every sunday. George Koch, Secretary. CINCINNATI, O.

Martine's Hall, 55 South Ada street, Mrs. Cora L., V. Richmend will lecture at 10:45 a. m. and 7:45, svery Sunday. Dr. Bushnedt, Pres. Medlums: Society, Dougnas Hail, Thirty-inth st., lear Indiana avenue. Lecture at 24 p. m. avery sunday.

People's Society, Bricklasers Hall, M South Peoria street, at 2:30 p. m. every Sunday.

Fifth Avenue Hall, 16 Fifth avenue. Meeting at 2 s. m., every Sunday by Mrs. B. H. Gill, Spiritualist services every Sunday evening at 3 s. m., every Sunday by Mrs. B. H. Gill, Spiritualist services every Sunday evening at 3 s'clock at Bricklavers' Hall 33 South Peoria st. Mrs. S. F. DeWolfe, President.

Metcali Hall, 139 Twenty-second street. Developing circle in the afternoon and tests and psychometry in the evening.

Progressive Spiritualists, Bricklayers' Hall, 33 South Peoria street on Sunday at 8 p. m. CHICAGO, ILL.

COLUMBUS, O.

CLEVELAND, Q. The Lyceum meet at Memorial Hall; services every Sunday evening. Thomas Lees, Secretary.

CAMBIUDGEPORT, MASS. Cambridgeport Association of Spiritualisis meet every Sunday evening at Odd Fellows Hall, 33 Main st.

DAYTON, O. First spiritualist society meet every Sunday in the Pover Block, cor. 5th and Wayne streets, at 1930 a.m. and 730 p. m. Warren D. Shaw, Pres.

DETROIT, MICH. The People's Progressive Spiritual Society holds services at 31 Monroe Avenue every Sunday. Edgar Sutton, Secretary.

FITCH DURG, MASS. The First Spiritualist Society meet every Sunday afternoon and evening. Miss R. P. Lyon, Sec.

The First Spiritualist society has been organized. The Ludies' Society meets every Wednesday afternoon. W. H. Rollins, 916 East Fifteenth st. GRAND RAPIDS, MICH.

The Progressive Spiritualists Society meet every Sunday at 10:30 a.m. and 7:30 p.m. at Eiks Hall, 45 N. Ionia street. Also on Thursday night at 7:30, Mrs. E. F. Josselyn, Pres.

INDIANAPOLIS, IND.

The Indianapolis Association of Spiritualists meets every Suiday moral of at 10:30 and in the evening at 7:45, at English's Hall, North Meridian atreet near the Circle.

MINNEAPOLIS, MINN

NEW YORK, N. Y.

The Progressive Spiritualists hold services every Sanday at 3 and 8 p. m., at Arcanum hall, 57 west Twenty-fifth street, north-ast corner of avenue.

(I. G. W. Van Horn, Conductor,
The People's Spiritual Meeting every Sunday evening at Mrs. Morrell's parlor, 30 West Forty-eight street. Mediums' meeting Tursday 8 p. m.
The New York Psychical Society m-els every Wednesday evening at Koslath avenue. Speakers and mediums always present. The public invited.

J. B. Sulpes, president, 25 B oadway.
The First Society of spiritualists convenes every Sunday at 10:30 a. m., 2:45 and 7:30 f. m. at Adelphi Hall, corner Fifty-second street and Broadway. Good steakers and good music morning and evening. Fact meeting in the afternoon.

NEW ORLEANS, LA. The New Orleans Association of Spiritualists meet at the hall of the Array of Northern Virginia, 59 Camp street, every Sunday evening at 7:30.

J. W. Allen, President.

PHILADELPHIA, PA.

The First Association of Spiritualists meet every sunday at 10:30 in the morning and 2:30 in the evening at the corner of Eighth and Spring Garden, Joseph Wood, Fresident, Keystone Spiritual Conference meets every Sunday afternoon at 2:30 at the northeast corner Tenth and Spring Garden 8t. J. S. Rowhotham, Pres.

The Second Association of Spiritualists meet at their church on Thompson street below Front every Sunday 2:30 p. m. Conference and Lycenter every Sunday 2:30 p. m. Conference and Lycentery.

Fourth Association of Spiritualists meets every Sunday evening at 2:30 at Keystone Hall, Third and Ofrard ave.

Mrs. M. Brown, Pres.

PITTEBURG, PA. The First Spiritualist Church of Pittsburg has lectures every Sunday morning at 164 and in the evening at 7:4. Children's Lyceum at 2p. m. at their hall, 6 Sixth street. J. H. Lohmeyer, sec.

The Progressive Association meet every Sunday at Biade's Hall, at 2:30 and 7:30 p. m.; ly ceum at L PORTLAND, ME

The First Society meet every Sunday at Will-lanis' Hall at 2.20 and 7:30 p. in, ROCHESTER, N. T.

The Spiritualists of Rochester meet every Sunday seeding at 7:30 velock in Odd Fellows Building, North Clinton street,

H. T. King, Pres.

apringfikib, Mo.

The Progressive Hybridialist Association meet every sunday evening at 7:30, in G. A. R. Hall on Commercial street, opposite Cark Hotel.

W. J. Black, Pres.

The First Society meet every Sunday morning and evening in the Court of Appeals' Room, Town Hall.

TROY, N. Y.

The First Society of Progressive Spiritualists holds meetings every Sunday evening at 7:30 in Kenman Building, corner Broadway and Third Streets. Ladies Society and suppersvery Thursday Progressive Spiritual Association No. 2 meets at star Hall, corner of Fourth and Fulton streets every Sunday. Entrance on Fulton street.

WORCESTER, MASS.
The Association meet Sunday evening at 7:30.

Notice-Alterations to be made in this column must reach us on the last Wednesday of each month; communications later than this will lay over until the month following.

Streets, Cincinnati, O.

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FEBRU.

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Dr. Howard

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Man is the on aval of love, at increasing a mortality, an instinct a large for them to both person need of peter animals neither twenth other rows. He won row nor blunt of sympathetics of as impathed manity. He trough custom wounded hear about funeral (amillarity by of traditional ing of plana wings, a bu breaking of a soiled by sin not death if

The service committee committee committee committee continued to secretary the secrific described to the contents of the conte brautify, t Money wa ter memor

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written for The Better Way TIMELY TOPICS

Dr. Howard Henderson, of this city lately said some telling things in a sermon on the necessity of funeral reform. In reproducing them, we call attention to the beauty of spiritual thought and

to the beauty of spiritual thought and expression:

Man is the only being that monris. The survival of love, alter death, is a strong proof of mortality. With bintes, care for offspring an instinct and ceases when they are able to care for the medica, and is continued to the dam. With near love is a passion, is common to both perents, and endures long after the need of piterial care has ceased. The low-animals neither hugh nor weep. Men are glad to each other's joys, and sad in each other's sorrows. He would encourage no stodling to sorrow, nor bituit a sensibility afflicted by grief-r sympathetic with the wants and woes of himmality. He would protest some of the traditional customs that hurt rather than help the wounded heart. That there should be a fishion about funcrals seems abourd when stated, and familishing all customs without an inquiry as to how they originated or why they were observed. Death is the casting of a shell a molting of plumage, and a feathering of immortal wings, a bursting of a builb into blossom, breaking of a chrysalis, a disrobing of the dreassoiled by sin, for coronation attire. Death is not death if it kills to make alive, if it turns eath into sight hope into love, if it is a bringing of us into company with Christ and companionship with saints and ange's.

The service at the grave should be a simple committal of the body, and people wasted by wniching and broken by paroxyms of grief should not be kept exposed to bitting blasts and sorching heats, standing uncovered on frozen or most ground. Many lives had thus been sacrificed. We do not honor the dead by impering the nealth of the living.

Wealth should be modest in the erection of stonaphs and columns that throw their shad ows over the graves of the lowly. They did not beautify but often marred the city of the dead Money was ed on passionless marble could better memor die the dead and benefit the living by going into institutions of human benefact town. Both should be chappened and Potter's fields abolished. Monuments erected to g

Hon. Wm. E. Gladstone presents a curious mental phenomena in his advancement from Tory theories and prinities and still clinging to the orthodoxence-of the inadequacy of mediaeval conceptions of statecraft and their application to the present status of governmental affairs A Tory in politics-a Tory in religion, generally. A true Republican in statesmanship, must of necessity be a true Republican in religion, always. We think the historical student Deity depends absolutely upon the nature and character of their physical government and evirons. There is no stronger evidence of this than in the history of the Jewish race; in the Greek and Roman, too. The attributes of Jehovah partake of the character and quality of the Jewish government. It closely reflects an absolutism that bursts forth in the intolerant command, "Thou shalt have no gods besides me." It is generally the case. Thus when parts of the Jewish nation are accused of falling away from Jehovah, relapsing into idolitry, we find indisputable evidences of the encroachment of democratic ideas upon their theocratic notions. The story of the worship of the golden calf in Exodus xxxii, we think affords an instance illustrative of this, although it may impugn the truth and historical accuracy of the Jewish historian. That the government of the race by Moses and the priestcraft through Aaron was an absolute despotism must be admitted. That this had become abnoxious to the people is evident by their protestations and clamorings. To prevent the destruction of this absolutism we find Moses, by probably agreement with the priesthood, absenting himself from the same on an errand of receiving further instructions from their Jehovah. What should be more natural that Aaron, an ambitious aspirant to the power and position of Moses, should stimulate the already ripe mind of the people into open rebellion against their leader? Historical evidences of like occurrences are not wanting to every reader. The true status of the affair, in all probability, is that they worshipped no "golden calf," but is one of the innumerable historical instances of a people's progress into democracy of political government and through and by it to a religious democracy, repressed and hindered by the reigning power that sees in it the destruction of their own plans, purposes

Mr. Gladstone's political position is timely. His religious attitude is an anachronism. If we could conceive of the religious nature of Ignatius Loyola associated with the political nature of Thomas Paine in Thomas Paine or vice versa; of Cyril with Thomas Jefferson; of Torquemado with Benjamin Franklin, we would have an exaggerated mental structure of Gladstone-a difference we must admit; but one not so much of quality as quantity,-modeled to the demands of Gladstone's environs. To further elaborate the apparent inconsistency between Mr. Gladstone's political and religious creed let me adduce as evidence Thomas Jefferson's self-written epitaph, commemorating with a noble pride that, besides being the author of a declaration of political independence, he originated the measure that abolished the religious requirements of the State of Virginia from the people of that State. The Honorable gentleman has been contributing a series of articles to an English paper on the Bible lately, that now have made was also fortunate enough to have every father's name will be placed on the their appearance in book-form under the test I got verified by other phases of Journal lists free of charge for the next title of "The Impregnable Rock of the mediumship, as I visited different me- twelve months.

and powers.

course of human life in order to produce sage to mankind. This produces nothility of Agnosticism without the camp. once be rational, historical and scientific. By conceiving of Nature as a mighty whole, and of God as, in some unknown way, its informing and guiding Spirit, he arrives at a theory of revelation that meets the scrutiny of reason, the quesscience. This suggests that the mighty with matter and mind as they exist at every stage, but ever onward and upward. This power works always, everywhere and in all. Here it comes to fruition in a violet, there in a poem; to-day in a seabreeze, to-morrow in a Reform Bill; in a martyr's dying cry, in a psalm; in a Christ, in a cornfield. Revelation thus is not the "communication of infallible truth at once, but the process of gradual enlightenment, from stage to stage, in constant harmony with the law of natural development." This includes not only one race, one religion, but all races, ciples to the position of a Liberal in pol- all religion. It includes "the wisdom, the insight, the devotion, and the love of Tory-conception of Biblical revelation all who have taken their peace and done and inspiration. The conviction has their part in the great or small redempbeen forced upon him-through experitions of the world in any sphere; nay, but it also brings within that domain the very handicrafts of the world." The workshops and the laboratories are thus as truly the objects of "divine suggestion and guidance" as any altar; statesmen may be as truly inspired as the Psalmist; that men in the commonest walks of life, as well as those in Westwill admit that a people's conception of minster, may be His servants. The difference is only in aim or degree. We append Mr. Gladstone's reply in its entireity. It is careful and guarded in its

much, and proving nothing:

much, and proving nothing:

My Dear M. Hopps—I agree with much that is contained in your letter, and I sympathize with what seems to me to be its spirit, as being neither that of cynicism nor of irreverence, both so rife in our time.

I do not in any way shrink from the words you cite, and I look on all real narrowing of difference as a good.

You consider that the "speciality" of Divine suggestion and guidance signifies a distinction not in kind, but in degree. For this I can see there is much to be said; yet, before embracing the proposition as a basis. I should wish to consider it much more carefully and thoroughly. Among the clearest of all clear things to me is the prevalence of that disturbance in creation which we call sin; and what appears to follow, as far as an argument a prior is admissable, is the propriety, the need, the enormous walue of an adequate remedial provision. Such a provision we seek in revelation, and most of all in the grand revelation of the person ef our Lord.

Lord.

I hope these few words, which are much at your service, may not widen the space between us; and I remain, my dear Sir.

Faithfully yours.
W. E. GLADSTONE.

The following is Mr. Hopps rejoinder.

Its contents will urge their own value. Dear Mr. Gladstone—Thank you for your reply. I did not intend to trouble you with another word, but am naturally anxious to reap for mankind the full effect of your words "before embracing the proposition as a basis, I should wish to consider it much more carefully and thoroughly." I will cherish the hope that the truth of this may yet appear.

We who have I filly considered the proposition, and now admit its validity, would join tith.

We who have fully considered the proposition, and now admit its validity, would join with you in feeling deeply the misery of "sn." and the need of "an adequate renedial provision." But we see in sin not so much a "disturbance in creation," as a mysterious incident in it. We see in man not a fallen, but a risen and a rising creature, whose sin is incidental to his panual but necessary journey out of animal darkness into God's marvelous light.

Nor do we find any difficulty in admitting that our Heavenly Pather, who is always and everywhere revealing himself to us as a redeming or saving jower, did manifest himself in that supreme human being who, in a sense, may not unfitly be called "our Lord." We would only add that he is also revealed every morning afresh when the light from millions of mothers' eyes and the ove from millions of mothers' hearts tell of the "remedial provision" which, every day and in Innumerable ways, tends to save God's children from their sin.

If you will permit me, I would urge upon you that the different tell of the supposition of the state of the supposition of the supposi

ble ways, tends to save God's children from their sin.

If you will permit me, I would urge upon you that the difference between us is one which, in the sphere of Science, has already been worked out. You seem inclined to regard as exceptional and miraculous what I would treat as universal and normal. In the sphere of Science that is settled. There, we have advanced from the theory of catastrophe and miracle to the perception of the steady flow of natural law; and, in the sphere of Religion, a similar advance seems inevitable. There lies the great reconciling thought, What a splendid service you would render to mankind if you would help us along that glorious road!

Hastily yours,

J. PAGE HOPPS.

STUDY SELF.

To the Editor of The Better Way. In THE BETTER WAY of January 3rd a correspondent writing from Jackson be generally read. Miss., gives his experience with deceiving and lying spirits and asks for advice, and further desires to know if other investigators are troubled in the same way. and desired a remedy. I can well understand why there are so many skeptics, as myself and my friends have had a very similar experience, but extending over several months, and it has dampened our ardor and cost me time and money to

During a twelve months' residence in Indianapolis I had the good fortune to get acquainted with that gifted medium. The Journal yesterday received a letter Mrs. M. C. Jacoby, and through her in from the happy father saying that the strumentality and her wonderful controls I became a convert to Spiritualism. I child are in the best of health. The

detect the fraud that has been imposed

Holy Scripture." The mediaevality of diums, some for slate writing, materialthe views on the same have excited con- ization and psychometrical tests in relasiderable comment, as being thoroughly tion to my past life. On my return home inadequate to the best thought of our I at once formed a circle of friends for time. The Rev. John Page Hopps, of table tipping and had many good tests. Leicester, England, in the Coming Lav. Many others to whom I have detailed my has an open letter to Mr. Gladstone, experience also got their table sittings which is followed by a letter from him and seemed thoroughly satisfied with and a rejoinder by Mr. Hopps-the last the result of their investigations, but two of which we reproduce entirely, give still longing for an opportunity to hear ing a summary of the first. Mr. Hopps the matchless inspired addresses I had thinks that the revolt of the nineteenth been privileged to hear through the mecentury is not a revolt against religion diumship of Miss Bailey, of Louisville, but is the revolt of the rational, histori- G. II, Brooks, Mrs. Carrie Van Duzee, of cal and scientific mind against the theo- Geneva, Mr. and Mrs. Kates, and several ry that the Infinite Mind once supernat- others whose names I have forgotten. urally interfered with the ordinary I am now in a quandery as to how we can get rid of our tormentors. Of course we a book which should be his final mes. have tried to find a cause for their being attracted to our circle, but our inexperiing but contention within and the ster- ence is a bar to our success, and now we would thank you or any of your medium-He desires a revelation which shall at listic friends if you could help us in any way to get rid of the lying spirits who have in our case stopped development and caused distrust in our honesty.

Many friends have asked why no mediums ever visit Hamilton, Ontario. I think there is a great field here for honest metionings of history and the analysis of diums, and we hope to see the light shine on this side of the boundary as a Power works by steadfast laws, and deals beacon light to guide all who will investigate the truth of spirit return,

G. M.

Was It Prophetic?

To the Editor of The Better Way

Wednesday night, January 28th, at our developing hour, to my clairvoyant sight was brought the vision of a long, white house, with spires, domes, etc., with the words in the air, at the side of it, "House of mourning."

On Friday, January 30th, as my husband took up the Penny Post, he immediately read, "Sudden death of Secretary Windom." I had declared this vision to represent the Capitol at Washington. So now, indeed, would the White House be draped in mourning.

Saturday, while on the street, one of my controls said, "Secretary Windom." Did they not intend to convey the impression—or, rather, a verification—of the deceased Secretary being the person concerned in the vision?

LITERARY.

Die Gartenlaube (Leipziger) ist zu beziehen durch Adolph Roeder, Redacteur des "Bote der Neuen Kirche," Vineland, N. J. Abonnement, \$2.80 das Jahr oder \$1.40 fuer 6 Monate. Jæhrlich 28 Hefte.-Sowie Fliegende Blætter (der deutsche Puck.) wechentlich, \$2.50 das expression-conceding little, claiming Jahr.

Prophetic Evolution. A lecture by Prof. W. J. Woolsey, delivered at St. Paul, Minn., on Jan., 3rd, 1891. Pamphlet form. Price 10 cents. St. Paul Pioneer Press Co. In this lecture is found a grand tribute to Robert G. Ingersoll, comparing him to Calhoun Webster and Everett, and closing by recommending him as a Presidential candidate that will lead to victory.

The Sixth Sense or electricity, by Mary E. Buell, Colby & Rich, Boston, publishers. This is another of those new generated and modernized stories that teach the spiritual science in a non-scientific way-i. e., in a form more pleasing to the masses and as it may be made most readily comprehensible to those who care not to wade through technicalities or transcendental mazes to obtain a little light on the interior of nature. Those interested in intuition will find it an able exponent of the same-intuition being the sixth sense alluded to.

The Lyceum Banner New Year number is a decided improvement. It is en closed in an artistic, colored wrapper which is to be used monthly in the future, and has an illustrated four-page supplement. The contents are varied and suitable for children. We have no doubt it will have the large sale it deserves.-Two Worlds.

Selections from the Poets with Re sponies by Caleb Weeks, 359 Pages; wellprinted; strongly bound in cloth; 12mo: price \$1.25. This includes Essay on Man, with Responding Essay. Counterparting Truths, and Rational Hints to Superstition-Fancies. To give our readers an idea of its contents we will quote the well known lines from Pope, giving Mr. Weeks' response thereto: "Know then thyself, presume not God to scan

The proper study of mankind is man,' To which he responds.

"In knowing self thou much of God dost scar For God resides, is centered most in man." In like strong manner responses are

made to Milton, Thomson, Cowper, Pollock, Young, Campbell, Byron. They are strong, clear and well chosen and should

An Expensive Subscription.

Several years ago an agent of the Kennebec Journal, while in the town of China met a gentleman, the father of a large family. In the course of the conversation the gentleman remarked that he ought to have the Johrnal free for one year, in consideration of his being the father of so large a family of thriving children The agent replied, with a laugh: "When you can look with paren, tal pride on your twentieth child you shall have the paper free for one year. twentieth child is born and mother and

sprightly in style, sensible in its logic, and scientific in its denouements sories of out-of-door adventures and daring escapades, a clost story as artistically blended with the AURORAPHONE messages. THE GOSPEL BANNER

cate itself in the daily doing. What's going and what's past help should be past grief.

ter to London Spectator.

THE TWEXTIETH CENTURY



THE GOSPEL BANNER

(Conservative Universalist)

says of the book: The purpose of it is com-lisays of the book: The Auroraphone opens mendable. It aims at delineating a possias though it were merely a story of adventure, sympathies, successes, joys and sorrows, struggles and attainments a unified world grounded on an all-pervasive and inclusive brother-hood, actuated by unity of beliefs respecting individual origin and destiny.

The ideas are "Robert & Elsmere,"
"Looking Back-ward," and other sociological and religious novels, and realizing their short-comings as and the state of the short-comings as and the short-gone as a short-gone as and the short-gone as a short-gone comings as notels, has not fallen into the error of introducing long and seem-ingly interminable dis cussions. The reader is never allowed to tempt to show what this world may be, what it yet will be, when the pure truth of the New Testament touching human origin and destiny, brotherhood and helpfulness, shall be embodied in the minds ally heterodox novels, and economichelpfulness, shall be embodied in the minds ally heterodox novels. "The Aurora-and acts, the laws and institutions of the phone" combines the heterodoxiness of whole family of earth.

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WANTED ANOTHER TICKET. SUMMERLAND A Cambridge gentleman was asked to

glad to use it, but he did not wish to

show favoritism. Then it occurred to

nquired of a policeman where the tick

naturally enough, after waiting a minute

The effect was electrical in every sense

of the word. From the air overhead-

so, at least, it seemed to the old gentle-

man in his bewilderment-men began to

rain down, completing their toilets as

they fell. The horses rushed out of their

stalls, and, in a word, all the machinery

of a modern engine house was instantly

Amid all this turnioil stood the mild-

mannered and innocent old gentleman,

who, even now, did not suspect that he

had touched the fire alarm. The men

rushed upon him for imformation as to

the whereabouts of the fire, but when he

opened his mouth, it was only to say, in

"I should like to buy another ticket to

The situation was so ludicrous that no

one could be angry, not even the men

whose nap had been broken into, and

the old gentleman bought his ticket and

Hypnotizing a Hen.

interesting experiment with a fowl

Some choice eggs being sent me for

hatching purposes (having no hen at

that time broody and no incubater), I de-

terminded to set one of my hens on these

eggs and keep her there by the force of

mesmeric power. The eggs were not

fresh when I received them, and to

keep them with the uncertain hope of a

hen becoming broody might have been

fatal to their hatching, I therefore went

against nature and sat my ben upon

these eggs. She was in full lay at the

time, and remained so throughout the

three weeks that she was sitting, laying,

according to her wont two out of three

days. Those who understand poultry

will appreciate that no hen will do this.

and even twice. Marking the eggs I set

The first day I placed her on the eggs

it took me half an hour to bring her into

a hypnotic condition, but each succes-

sive day, after having roused her to

drink and eat, I was able to soothe her

to drowsy placidity in much less time;

also, there were days, for which I can

give no reason, when I had to go to her

more than once in the day; she being in

a restless, excited state, trying to get off

the nest. The result has been much to

my own astonishment, that four out of

are healthy, happy little chickens. At

night I can still influence their mother

to her maternal duties, but in the day-

time she takes no notice of them .- Let-

her upon, I was able to know and with-

draw the eggs she kept laying.

Within the last month I have made an

departed in peace .- Cottage Hearth.

in motion.

the mildest accents:

the ball, if you please."

or two, he put his thumb upon it.

buy a ticket to the firemen's ball, says a correspondent of the Providence Journal, and good-naturedly complied. The next New Spiritualist Colony question was, what to do with it? One of his two servants would probably be

-OF THE-

PACIFIC COAST

him that he might buy another ticket, and give both of his servants a pleasure Not knowing just how to proceed, he BUILDING PROGRESSING RAPIDLY.

tets were to be had. "Why don't you go down to the engine house?" said the officer. "The men all know you."

So the old gentleman went to the engine house, but when he entered there was no one in sight. He had never been in such a place before, but was perfectly familiar with the use of electric signals. On the side of the room was a button, evidently connected with a bell, and

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CINCINNATI, O.

It again becomes our pleasant duty to chronie e another triumph for Dr. F. L. H. Willis, this most talented and eloquent speaker.

He held a large audience at G. A. R. Hall last Sunday morning spell-bound in almost breathless silence for an hour, as he discoursed upon The greatest thing on earth," reserving his lecture on the "Three great systems, of modern thought" for Wednesday evening, the 18th. The doctor declared the eternal, immutable

principle of attraction or sympathy, terms syno symous with, and meaning love to be not alone the greatest thing on earth, but the greatest thing in the universe; the divine basic element of all life. Science has demonstrated this, and by proving that all life is indissolubly linked to all other life, it also proves that every huspirit, possessing within itself the principle of life, is by means of this principle connected with the whole universe of spirit.

But we can give no idea of the power and beauty of this lecture. As a scientific demonstration of the truth of the nearness of the spiritual sphere to the material, through the operation of the great law of attraction, it was unanswerable. Frequent outbursts of applause at the exposition of some spiritual law, based upon some immutable law of nature or the enunciation of some high spiritual truth tetified the appreciation of the audience. They the arguments, and the strength of the posi-

"It was one of the most profound and exhaustive inspirational efforts I have ever listened to—a revelation of spiritual truth, voicing the living word. The speaker seemed more than a medium—"a reed shaken with the wind"—he appeared to be a conscious personification of the power, the absolute truth that shakes the reeds. He seemed to be a conscious embodiment of that light which lighteth every man that cometh into the world. Ought not such sous of God to be brought or come to the front!"

The above phrases voice more tersely and fully

The above phrases voice more tersely and fully the exact impressions Dr. Willis has made upon his audience in this city than any words of ours could possibly do.

In the evening no greater compliment could have been extended to the doctor than the really fine andience that gathered to listen to him in defiance of a pouring rain that set in about

The evening subject was "Spiritualism, the hasis of every form of religious belief." It was fully up to the high character of all the preceding lectures. The lecturer sketched in a most interesting and graphic manner the rise of different forms of religious belief from the remotest periods of antiquity down to modern times, showing them all to be based on the cardinal idea of Spiritualism, namely, an oper door of communication between the two

He then declared that all the founders of great reform movements throughout the ages had been men and women of mediumistic temperaments, who could be acted upon by the powers of the spirit world, and made to do the will of heaven, and gave most interesting and eloquent proofs in personal details concerning the most of them

After a brilliant decription of the precursors and heralds of the advent of Modern Spiritualism, in which he described science as the most mighty of them all, having through its conquest of matter, led man along step by step, until he atood face to face with his own soul, and was forced by the revelation of science into the realms of the spiritual, and a splendid tribute Swedenborg, Meamer and other John Bap-tists of the new dispensation. He closed with an improvised poem, of which it is utterly in vain for us to attempt any description.

Thus closed Dr. Willis' therd and last Sunday but one of his present engagement. Certainly he has stirred our people as no speaker has done in a very long time, and he has drawn to the hall our best minds, who have vied with each other in their hearty expressions of interest and admiration of his scholarly and eloquent lectures. There has been but one expression regarding him from the moment that he first stepped upon our platform, and expressions of regret that his engagement was so near its close were heard in all parts of the

The Union Society of Spiritualists enjoyed a bal masque on Wednesday evening, the 11th inst., that will be remembered for many aday with pleasure by the participants. Though not as crowded as last year's, it was more sociable and interesting, as it afforded better opportunity for inspection and review of the many that had materialized for the ccasion. Prof. Shanks was on hands to arrange and call the figures and lend aid generally to the dancers; for without this genial dancing master's presence a good spirit would be missing. The music was good, as usual, and every body was happy. Much credit is due to the managing committee who so gener ously gave their time and energy for the un-

Brooklyn, N. Y.

Mr. Fletcher's subject at the morning service at Conservatory Hall, Sunday, January 16th was "Hell as it was preached." The speaker The speaker said, while men who have spent their entire I fe in this subject have been interviewed, and given their version of it in the columns of one of our daily papers, it is nothing more than justice that we should have an opportunity of produce certain needs.

The impulse of our lives is to constantly push forward. You are aware there is a difference. When you come to discuss theology you discover that God receives in the general summing up a few of those he has created in image, while the devil having more power than God gets the majority, yet on the same authority, we learn, that God created all things-of course he must have created the devil. Naturally we would suppose we were all created for some purpose, that we would have some object in life, and that our creator would ject of theology is not to bring man nearer to God, but to bring him nearer to the church and thus establish the church on a stronger and firmer foundation. No matter to the church and lasting until the true most enduring and the lasting until the true most enduring until the true mos have placed us in a condition where we could how honest your thought, it must give way to the thought of the church. Years ago when the mind had not the advantages of the preent day, the people had no right to tall right to think outside the prescribed limits of the church. By what right has the church assumed to direct the thought of the world.

derstand it before forming their judgment Hell has always been the strong arm of the church. We often see people getting religion they hear such expressions as are given; they listen to the music, and are converted, and yet it is noticed that those of the most brain force, the deepest thinkers are the longest being converted, and then much is expected of the converted of th

water and the comb and brush are just as as this did so great a number of persons effective without religion as with it, and with thus the egotism of ignorance attacks the dithe same care the individual would show the same improvement. It is not the cleansing again. There is quite a colony of fugitives persons perhaps is called to the subject than from the justice of their country now in would otherwise be the case. Canada, many of them prominent members of the church, were they born again. We cannot tell why the fires of hell are fed with brim-Hell is regarded by some as a great pit, into which we are all pitched, without ceremony, there to endure physical torture for ever and ever. Does it ever occur to you that eventually we may become accustomed to this torture, as distress from disease do, and apparently forget their misery and accomplish much good, all the etc. time enduring almost agony, and if we can learn to forget misery and pain while in the flesh, may we not accomplish similar results as . spirits while enduring the tortures of hell. If the hell of John Calvin or of theology ever was in existence it exists to-day; but if this hell has been modified, as it evidently has, we will were irresistably moved to spontaneous ap-only have to wait a few hundred years, when plane by the clearness, force and eloquence of the fires will be drawn entirely. The church of the past closed the door to all but the favored few. The church of the future will bring all in; Well did Jacob Edson say of Dr. Willis in the
Ranner of Light, speaking of a lecture of his to which he listened at the Spiritual Temple in | ied beneath the earth, or are suffering from any other calamity, does not the entire country go to their assistance and work until they are re-relieved. Such would be the case in heaven. If we but knew there were some suffering the torments of hell, we would not stop until the fires were out and all comfortable, with no opportunity for the same thing to occur again

> figurative It is said that all souls that sin must suffer There never was a soul that sinned unless God sins. The lowest expression of the soul is like vegetation, it is the best product of the soil in which the seed is sown. This condition marks the condition of the times. The express ion of your minds has changed everything. The strong men and the great men are those who have raised themselves above it. When you say the soul sins you assert that which you caunot prove. God is not a school master going about with a rod to keep us in place. place my hand in the fire I learn by experience to avoid the fire.

One of these interviewed reverends says he be

lieves in hell, but the brimstone part is fig-

urative Innguage. One breath from the fumes

of burning brimstone would hardly be termed

Tell me if those who are compelled to feel the pangs of poverty, distress and misery that can be seen every day, are not in hell? One of these same reverends is asked if the heathen are sent to hell. Oh, no. Then would to God. we were all heathen. Stop your missionary at late arrival, the same having been delayed in once. And children are not lost. No. Well at what period of life are we supposed to be held responsible for our acts. If damnation only begins after childhood, let us have a good time until our responsibility commences. Your clergymen are very much like a flock of

sheep, when one goes over the wall the other follow, and don't want to give expression to his thought until there is a leader, but they are fast being taught that nothing short of common sense and liberal ideas will be accepted by their congregations. No two theologists agree upon this question of hell, but they all agree that there can be no progression after death. Progress is the order from the cradle to the grave, and progress is the power for all time to come. All the blasphemy of the lowest dens of vice and iniquity are not half as insult ing to God as the idea of eternal torture. Every day you live is the judgment day. There are no rewards: all is the result of law; God is in all things. When you have fulfilled the idea of you life for the moment you have fulfilled your duty. There's 20 soul so low that others are not equally as low.

On Sunday evening the services were given over to a test seance, and Mr. Fletcher gave a large number of detailed tests, every one of which were recognized. In these tests the spirit gives particulars and details that cannot possi-bly be explained upon any other hypothesis than that of spirit power.

Fraternally. Fraternity Hall, Sunday, Feb. 1st.-We had a most enjoyable evening listening to the pearls of wisdom that flowed from the lips of that most earnest conscientious and upright speak er. Mr. Bowen, whose subject was "The oldfashioned orthodoxy," and right well was it handled, drawing close attention from the beginning to the end. He plainly presented the old-fashioned views and doctrines of the va rious creeds, and at the close treading into the general rut of the same, neither veering to the right nor the left, but ever looking to the light held up for general acceptance without discrimination, for the verdict had been given that such must be, and like faithful children they accepted without a protest. True they were happy in their faith, but the time had not come for further enlightenment; it required the approach of the nineteenth century to cause Bu awakening, a reviewing, a revising, and grand y has it been done; the old has given away to the new. The advancement of the times re quired greater leniency and not so much dog matism; more freedom of speech and less and ingation, and what has caused this wonderful change; the tiny rap at Hydesville has slowly change; the tiny rap at Hydesville has slowly expressing ours. Light and shade are everyand siliently been working through all there
where, likewise good and evil. Certain causes pears, right down deep at the roots, stirring up and throwing off obnoxious matter, until with phenomenal force and strength the tree stands steadfast, with wide spreading branches reaching o'er the land and the weary traveler seeks repose under its broad branches, there to see the beauty, strength and transcendent force of Spiritualism. Generations may grov weaker in bodily strength, but wiser in lutellectuality. Minds have grown broader, and therefore will not submit to the swallowing of noxious draughts without first finding out the ingredients. We have been children long the platform of the First Spiritual Temple enough, let us now assert our manhood and Boston, March 1st. Permanent address, 52 home stands revealed to us in all its beauty and sublimity, and our loved ones arms reach out to bear us to that beauty that awaits all carnes

New York.

The daily press of this city, especially the Herald and the Sun, continues its assaults understand these ideas. They don't seem to feel that they had better wait until they do understand it before forming their including their inc demic delusions; that Spiritualism was one of these delusions which prevailed a few years August 22 to 31. He is engaged to speak in ago, and had not wholly died out, etc., and fur.

vine work and ministry of the spirit world.

So far as I have observed there is no city in alone of the exterior. It is not attending this country, or perhaps in the world, where church and being at communion service that the press is so ignorant, unfair, and even brutal makes the man, but the common honor and honesty and love he has for his fellow-man that people. But notwithstanding personal aunoymakes the real man. When he is changed ances, and in some cases persecutions, the frem a liar and a dishonest man he is born work goes steadily on, and the attention of more

Thursday evening, February 5th, Mrs. M. E. Wallace, 219 West Forty-second street, gave a tell why the fires of hell are fed with brim-stone, it is certainly not the cheapest fuel. Colville, who is speaking in this city at this time, at Union Square.

Mrs. Wallace's parlors were beautifully deco

rated with a profusion of flowers and well filled with the many friends of the hostess and of Mr. Colville, a goodly array of men and womer many persons who are constantly in pain and of brains and influence in the world's work;

> After an hour of social converse, Mr. Colville gave a short address and poem, upon "The brotherhood of man,

Mrs. M. A. Gridley, of Brooklyn, also gave an interesting discourse. It was a beautiful pic-

ture, graphically given. Mr. Fletcher made very happy remarks and

read a poem by Longfellow.

After an interval of music and song, the genial hostess, Mrs. Wallace, was called for and greeted most cordially. In her usual, earnest and effective manner, this noble worker voiced the watchword of all redemptive work of all the ages, Love, through which and by which nlone good can overcome evil. Only through the Christ life of love and ministry can the darkened conditions of human life in this world and in the spirit world be reached and humanity lifted up into the pure white light of truth. Divine, universal love is the watchword of the spirit world, and that love is God, and

God is love. Prof. Currier gave several beautiful organ recitals.

Professor Baldwin, Mrs. McCune and Mrs Gates furnished acceptable vocal music. The exercises continued until eleven o'clock.

Everything was kindly, genial and harmonious as is always the condition at this ideal home of pure spiritual influences.

LUCIUS O. ROBERTSON.

"Observer writes that the Society of Spiritudists, over which Mrs. M. E. Williams presides, held its second meeting at Adelphi Hall on Friday night, the 13th inst., and as an outcome of the great storm raised by the daily papers, a large body of Spiritualists from all sections was present. Mrs. Williams delivered a stirring address, wherein she made some timely hits, and was followed by Mr. and Mrs. J. W. Fletcher in similar remarks, after which Mr. H. J. Newton also spoke, and was applauded with enthusiasm. A full report could not be brought in this issue on account of the too

MOVEMENTS OF MEDIUMS.

Mrs. Lillie speaks in Norwich, Ct., during February. •

For engagements, address Dr. J. K. Bailey 512 S. Washington Ave., Scranton, Pa. Bishop A. Beals may be addressed at 2012 Olive treet, St. Louis, Mo., during February.

C. R. Bennett, of Worcester, Mass., will an swer calls to lecture. Address as above. Mrs. Clara Field-Conant 21041/2 of street, Wash

ngton, D. C., lectures this month in that city. Willard J. Hull may be addressed for lecture engagements at 250 Dewitt street, Buffalo, N. Y. T, Wilkins, magnetic healer, may be ad-

dressed at 12 Sixth street, South, Minneapolis, Prof. J. Clegg Wright speaks in Grand Rapids.

Mich., February; New York City, March, April May; Cincinnati, June, 1891. Lyman C. Howe speaks at Eimyra, N. Y., dut ing the Sundays of February, and at Saratoga

G. W. Kates and alfe may be addressed a 506 Penn Ave., Pittsburg, Pa., during February and Dayton, O., during March.

Springs, N. Y., during March.

Prof. J. M. Allen may be addressed for en gagements at 400 Hunter street, Atlanta, Ga. or care Dr. J. A. Hall, Palatka. Fla.

Prof. W. M. Lockwood will be ready for led ture engagements by the mouth or for a course of lectures after April. Address: Ripon, Wis. Mrs. A. H. Luther speaks at Anderson, Ind during February; at Philadelphia during March. Permanent address, Crown Point, Ind.

Mrs. Lena Bible, inspirational speaker and platform test medium, can be addressed for en gagements at 103 South Ave., Battle Creek

Will C. Hodge is now located at Davenport lowa. His lectures are always well received He can be addressed at 503 Oneida Avenue that city.

Miss Jennie Levs speaks this month in Cleve land, O., the first two Sundays of March in Bridgeport, Ct.; the last three of that mouth in

F. G. Wilson is open for engagements. Ad-Box 39, Mantua Station, O. Mrs. Wilson will furnish appropriate poems, vocal and instrumental music.

Dr. George A. Fuller speaks in Worcester Mass., February 15th and 22d. Would like engagements for March 8th and 20th. Address 21 Salem street, that city.

Dr. F. L. H. Willis, of Rochester, N. Y., wil lecture for the Union Society of Spiritualists of Cincinnsti, O., during the present month Mrs. Maggie Stewart, platform test and clair-

voyant medium, 264 East Main St., Piqua, Ohio, can be engaged for February and March by societies in need of first-class inlent. Address a Mrs. H. S. Lake is speaking each Sunday of

Pebruary in Willimantic, Conn. She returns to

Worcester street, Boston, Mass. Mrs. Adah Shechan has engaged for camp season to Clinton Iowa Camp the 2d and 9th of August and intervening week; from 15th to 20th of August, Haslett Park, Mich. Open for number thousands, scattered from Maine 23d and 30th. Address 4 West Ninth street, Cin-

Moses Hull deliverers twelve lectures in North l'akamo, beginning on February 9th and closng on the 20th. From there he goes to other places in Washington and Oregon Mrs. Hull is speaking in Portland, Oregon. They will be at their Chicago home the latter part of March

Lyman C. Howe is engaged to speak at Has lest Park, Mich., from August 12 to 18, 1891, and at Mount Pleasant Park, Clinton, Iowa, from

verted, and then much in expected of the con-vert. We see him preparing himself; he is doubted whether the actual amount of injury cleaner; he uses the comb and brush to better advantage, and at once it is semarked he has been born again. We forget that soap and flicted by the spiritualistic debusion, attacking York City.

W. F. Peck's engagements are as follows: February 15th and 2rd at West Winsted, Conu March at Willimantic. April at Fitchburg and Worcester: May at Saratoga Springs; June at Somerville, Conn. July 26th and 28th at Onset and August at Clinton Iowa camp meeting. Excepting the first two Sundays of July, his Sundays are all engaged till December 1st.

Dr. Uriah Davis Thomas, psychologist trance and inspirational speaker and platform test medium, has just returned from a successful lecture tour to Saginaw, Owasso and other points in Michigan. He may be engaged on liberal terms for April and May. Societies desiring his services can address him at once, or until March 1st, at 180 Trowbridge street, Grand Rapids, Mich.

Mr. J. Frank Baxter lectures as follows February 15 and 22, in Boston, Mass., (Berk ley Hall; first and last of March, in Salem Mass, and the intervening two in St. Louis Mo.; April 5 and 12, in Springfield, Mass.; April 19, in Salem, Mass.; April 20, in Hillsborough N. H.; May 3, in Salem, Mass.; May 10, Worces-ter, Mass.; May 17, in Brockton, Mass.; May 21 and 31, in Lowell, Mass.; and all the Sundays of une. in St. Louis, Mo. Mr. Baxter can be ad-dressed for week evening work no private sit-tings or seances given at 181 Walnut street, Chelsea, Mass.

llappy and content is a bride with "The Ro hester;" she lives in the light of the morning Tolears more, write Rochester Lam? Co, New York

PUNCENT PARAGRAPHS.

The New York Independent says. "The devil s described in the Bible as our 'adversary,' and also 'as a roaring lion' that 'walketh about seeking whom he may devour. This is a most fearful picture of a terrible foe. He who denies the existence, personality, and malignity of the devil may as well deny the truth of the whole Bible. He denies what that book plainly teaches." Phew.

Puck thinks a balloon fire brigade will be necessary if the mania for still higher bulld-ings continues.

A STRONG ATTRACTION.

A STROM ALERSCHOOL

Where are you going, my pretty maid?"

'I'm going to church, kind sir." she said.

'Why go you so often, my pretty maid?"

'The minister's young and unmarried," she said.

-N. Y. Herald.

ONE GETS LEFT. It takes two to make a bargain; but only on-

of them gets it.-Puck.

There is nothing improbable to a jealous wo-

Fred. Walker, aged 119 years, is undoubtedly the oldest man in West Tennessee. He lives in Savannah. Mr. Walker stated that he had voted for every President of the United States. from Thomas Jefferson down to the last Presidential election. Mr. Walker makes his living by copying for the county court of McNairy county, which proves that his sight is good.

DO NOT GO THERE.

The town of Plaquemine, La., has four brass bands—two white and two colored.—Chicago Herald.

The preachers in Manistique, Mich., an nounces that dogs will no longer be allowed in church, as in days gone by. The dogs brought this ukase upon themselves, because the other Sunday two deacons' dogs fought right in meet ing and delayed the sermon.-Indianapolis

During the forty years of his life, the Prince of Wales has drawn \$16,500,000 from the public treasury of Great Britain, and his debts, it is said, now amount to about \$\$,000,000.

HE WANTED TO SEE HER. Adrama in three acts. Act :-Monday.

Jones a bore --Is Miss Smith in?

Servant instructed by Miss Smith --No, sir:
ihe's out.

Act 2-Tuesday.

Jones—Cau I see Miss Smith' Servant instructed —She's sick and wishes o be excused. Act 3—Wednesday. Act 3—Wednesday.

Jones—How is Miss Smith to-day?
Servant instructed—She's dead.
Jones—How sad! Can I see the remains?—?uck.

SENSATION IN ALBION, MICH.

One of the most remarkable and wonlerful cures that has been performed since the Christian era, is the case of Mr. George Young, of Albion, Calhoun Co., of ten, i-ward humor makes the Michigan. The following is what Mr. Young says:

pounds. The local physicians called my complaint liver, heart and kidney disease-in plaint liver, heart and kidney disease—in think it pretty hard, but soon you thank act all manner of diseases—but after I had paid me for making something that has out a great deal of money they said I must die, reached your weak spot. Write me if and that very soon. Just at this time one of you want to know more about it. Dr. Dobson's circulars fell into my hands I was no believer in Spiritualism, and I thought I would send to him and make a trial, for there was nothing else left for me. He sent what he called spiritual magnetized remedies. I commenced to take them, and in a very short time began to improve, and to-day I am as healthy a as there is in Michigan, and can do as hard a day's work, and know that Dr. Dobson . I took four months of his treament, two months after I was well and it has nearly if not quite made me a Spiritualist. Since I got well Dr. Dobson has been here to see me, and I attended one of his state writing seances. which to me was wonderful. My cure made as excitement in town, and by its means Dr. Dobon has had over one hundred patients here and has been successful in curing or greatly benefitting nearly every one. Myself and wife will never tire in doing everything we can to induce the sick to send to Dr. A. D. Debson, of Maquoketa, Iowa, for assistance, the man that saved me from a premature grave. It is nearly year since he cured me. It is through him and his spirit band of doctors that I am alive. Albion Calhoun Co., Mich. Gro. Young.

The foregoing is one of many similar testimonials voluntarily furnished Dr. A. B. Dobson, of this city. His disciples to Oregon, and from Dakota to the Gulf. It is quite likely some may be found who have derived no great benefit from his treatment, though we are free to say we have never heard of such a case—the uniform testimony being "entirely cured or greatly benefitted." "The lame walk, the deaf hear, the blind see." Dr. Dobson's career has been a wonderful one; and certainly he is richly deserving of all the certainly he is richly deserving of all the purposes that has crowned his work dur-It is quite likely some may be found who success that has crowned his work during the last few years of his residence in Emanuel Swedenborg, this city. He is warm-hearted and generous with his friends, while those dis-

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LIFE RENEWER



Have you read the Doctrines of

posed to deride or oppose his work, he In regard to Man as a Spiritual Being and Life posed to deride or oppose his work, he is not afraid to answer a fool according to his folly.—Maquoketa Record.

In regard to Man as a spiritual acting and Life after Leath If not, send to Adolph Roeder.

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Edwin Anold's promise of a treatment of the story of the Evangelists in the New Testament in the same manner as he has worked Buddha and Buddhism into the beautiful poem of "Light of Asia," has budded, blossomed and fructified into the transcendent performance, "Light of the World." To the great Eastern Buddhistic epic its author has added an epic on its western child-Christianity. The English language contains no words strong enough to convey an adequate idea of the spiritual beauty and the grandeur of its expression. Richard Henry Stoddard, at the close of an introduction, says: "It was much to have written the 'Light of Asia,' but it is more, infinitely more, to have written the 'Light of the World,' of which every lover of sacred song will say, when he has finished it,

TH

Cr

That strain I heard was of a higher mood."

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What We know of Dr. Fellows.
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